The Churchman.

VOLUME XVIII. NO. 39. "The Church of the Living God, the Pillar and Ground of the Truth." WHOLE NUMBER 923

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, NOVEMBER 25, 1848. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"O how amiable are Thy dwellings, Thou Lord of Hosts! My soul hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh rejoice in the Living God."—Psalm lxxxiv: 1, 2.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church............At 9 A. M., and 3 P. M.
All Saints' Church............" 8 "
St. Luke's Church. [Sundays included].... " 8 A. M.
Holy Communion administered, every Sunday, at 10½ A. M. Upon all Festivals other than Sunday, at 11 A. M.; and Evening Service on Friday, at 3 P. M.
St. Clement's Church............" 8 A. M.
Calvary Church............" 8 " and 6 P. M.
Church of The Annunciation............" 9 " and 4½ "
Church of The Holy Communion....... " 8 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 11 A. M.
Church of The Crucifixion............" 8 A. M.

Calendar for November.

26. Twenty-Third Sunday after Trinity. [The Collect, Epistle, and Gospel, for the Twenty-Fifth Sunday, are to be used.]
30. St. Andrew the Apostle.

DECEMBER.

3. Advent Sunday.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas Day. [Proper Psalms instead of the Psalms of the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

THANKSGIVING DAYS APPOINTED BY THE CIVIL AUTHORITY.

November 30.—Massachusetts—Connecticut—Rhode Island—Indiana—Florida.

☞ The proper Service for the Day is printed immediate'y before the Family Prayer.

Communications.

For the Churchman.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is a commandment of our Divine Master which bears constant testimony against all those delusions of Satan, and all those artifices of man's selfish and rebellious nature, that would substitute for the full and uncompromising religion of the Gospel, such partial affection, and partial service, as, indulging self-complacency, and even pride, for what attention *is* given to duty, still leave ample room for spiritual sloth and indifference, or for such a choice of duties as the vanity and selfishness of the natural heart may suggest. Its general meaning is, that the whole man—all that contributes to make up his character, the understanding, the affections, the tempers, the dispositions, the passions, the conduct—must be entirely consecrated and devoted to the cherishing, the influences, and the practical results, of the love of God.

This comprehensive duty will perhaps be best understood in detail, by considering prevalent violations of it. Such is the present object; which it is designed to prosecute, with a special reference to certain general heads under which men are most usually tempted to fall short of the requisitions of this very important and beneficent law of our religion.

The baptismal renunciation of "the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh," brings to mind the most obvious departures from this law, of which men are guilty. It is not intended now to speak of the grossest of these—such as make up the character of hardened and shameless sinners, who, casting aside the fear of God, and virtuous regard for man, abandon themselves to the ways of sin and folly. Cases are rather had in mind, in which wrong principles, wrong views of duty, or defective estimates of duty, keep a certain degree and kind of attention to religion within bounds altogether too narrow to constitute the true obedience of the Gospel. Such principles and views, besides often involving the Christian in sinful compromises with the world, characterize two religious systems, which, as parts of formidable organizations, have done much evil in Christendom, and whose influences, both within and without those organizations, have greatly marred individual Christian character, injured the cause of the Gospel, and consequently wrought no little evil in the Church.

Erroneous principles and views touching the outward ordinances and exercises of religion, have been very hostile to the true faith, piety, and morality of the Gospel. They were among the anti-Christian departures from primitive evangelical catholicism, which, sinking it more and more deeply in corruption, at length brought the Western or Roman section of the Church to such a state, that good Catholics were compelled, throwing off her ill-gotten assumptions of authority, to seek reformation from the grievous errors which she had incorporated with almost every department and point of faith and duty.

The fault of that Church in the matter now considered, presents two aspects—an undue estimate of the real value of the sacraments, ordinances, and devotional exercises of the Gospel; and a classing with them of requirements not having Gospel authority, and even opposed to it.

It must be obvious to any one at all acquainted with the interior history and state of the Church of Rome, that a very prevalent error in that Church, is so regarding sacraments, ordinances, and religious exercises generally, as to give to their character as *acts of obedience* an undue preponderance over that which they possess as *means of grace*; and to look upon them, when viewed in connection with this last character, as producing an immediate salutary effect, by virtue of the mere performance, without due regard to *preparation of heart*, or to the duty of the Christian's subsequent and uniform *care of his heart*, that the means thus used may be blessed to him. To these causes we are probably to attribute the monstrous doctrine of the merit of works, even to the extent of laying up a store of superabundant merit, which may be passed to the account of others; and the too prevalent idea that attention to some supposed necessary religious exercise is so good a work as to justify ease of conscience, and a very comfortable, if not somewhat self-glorifying, sense of personal holiness. The effect of all this must obviously be unfavorable to that true Gospel piety, which pervades every department of the human character, and every principle and motive of human conduct, extending its hallowed influences to all, ministering encouragement where God's law allows it, and imposing checks, restraints, and counter-operations, where such are required.

Whoever takes his view of the evangelical system from a careful and unbiassed study of the Gospel, cannot but be aware that it requires, as a part of true piety, as a fitting expression of an humble sense of sin, as an act of discipline for the same, as a natural effect of spiritual-mindedness, and as a means of grace, what is known in Scripture as fasting, abstinence, self-denial, mortification, crucifying the flesh with the affections and lusts, and by similar terms. Accordingly, the people of God, as well under the law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the Blessed Spirit, and acting agreeably to their own reason and sense of what is, according to God's word, spiritually profitable and right, have been wont to engage, as parts of true piety and devotion, in such acts and exercises; both in compliance with fitting days and times appointed for that end by ecclesiastical authority, and as individual piety may, at other times, be moved thereto. Unhappily, however, the anti-Christian idea of merit has intruded itself, and perverted this holy thing from its proper connection with contrition, humility, and the weakening and mortifying of self, into very means of presumptuous claim to worthy service, to right of high place in the favor of God, and even to sufficiency for transcending in acquirement one's own needed measure of that favor, and thus procuring it for others.

There has been monstrous perversion also of the religious duty now considered, in ecclesiastical laws respecting it: such, namely, as enter very minutely into the mere *mode* of its discharge, as rigidly insist, with little or no regard to circumstances, upon its strict performance at certain stated times, and as invest these circumstantial requirements with all the high and conscientious obligation of the great duty itself. Hence has inevitably arisen the substitution for the spiritual exercise and discipline required by the Gospel, of a mere perfunctory appearance of it, a formal routine of outward observances, either the result of heartless, and it may be unwilling submission, or accompanied with adroit measures for gaining, by indulgence in one direction, what is lost by self-denial in another. The choicest portion of the heart and mind and soul, is not only thus withheld from God, but corrupted by the hypocritical show, and deceitful pretences necessarily involved in the connection of all this with ostensible regard for religion.

It is a gracious and merciful part of the Gospel dispensation that God hath therein given power and commandment to His ministers to declare and pronounce to His people, turning unto Him with hearty repentance and true faith, the absolution and remission of their sins; promising that thus their sins shall be remitted and absolved. But here, too, the counsel of God has been grievously turned against Himself. The present purpose calls not to a notice of the high handed iniquity which, arrogantly presuming to limit the supreme control and sovereign mercy of God, by representing *Him* as equally bound with *man* to the ordinary means and methods of His grace, and as divested of the justice and goodness which prompts to dispensation from those means and methods, where want of them is a misfortune and not a fault, imposes the anti-Christian dogma of the *inseparable* connection of God's pardon with the Priest's absolution, and thus, combined with the Priest's assumed prerogative to give or withhold absolution at pleasure, opens one of the most fruitful sources of spiritual tyranny and ecclesiastical corruption. As far as the papal system is willing to contradict its claims to infallibility, by pretending, where a purer atmosphere surrounds it, and better influences compel its partial yielding, to a tone of moral and Christian principle on this subject, which inevitably implies *reform* from what history declares to be the FACT concerning its very essence, when it held Christian communities under its unmitigated thraldom,—it is welcome so to do; and good Catholics will rejoice in the necessity thus laid upon it. This wicked abuse, however, of the evangelical doctrine of absolution, and these consequences of such abuse, are a warning on which the Church should ever reflect most seriously.

Evils of minor grade, but still of magnitude, result from less monstrous abuses of the same doctrine; the doctrine being now considered in connection with confession to a Priest. The writer is willing to assume, as the basis on which his remarks under this head are to be built, and without argument on its merits, the position, that the ground taken in the matter by the standards of our branch of the Catholic Church, is the right one. At the foundation of her teaching, lies the solemn adoption, for use when the sacerdotal office is conferred, of the words with which Christ gave authority for an important function of that office—"Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."* It is accordingly set forth in the Daily Morning and Evening Prayer, that "Almighty God hath given power and commandment to His ministers, to declare and *pronounce* to His people, being penitent, the Absolution and Remission of their sins." The exercise of this "power," in *pronouncing* that God "pardoneth and absolveth all those who truly repent, and unfeignedly believe His holy Gospel," she clearly distinguishes from the ordinary preaching of the pardon and mercy of the Gospel, and from the consolatory assurance of that pardon and mercy which any Christian may give to a contrite and penitent brother; by restricting it to "the Priest," even when a Minister of inferior grade may be officiating. Her view of it—especially considering the universal usage in giving and receiving absolution, when the reformed Liturgy was established—may be further collected from her direction, that while the Priest stands in this solemn ministration, the people shall *kneel*. The second form of absolution in our Daily Service, to be used at discretion instead of the first, is the same as that at the Holy Communion; which occurs in the English Liturgy *only* in the Communion, where it is expressly termed an "Absolution." The peculiar solemnity attached to it in both Communion Offices, embracing the idea of its being connected with high official prerogative, is shown by requiring that it be said by "the Bishop, if he be present," although a Priest is performing other parts of the Service.

Besides these provisions for the *public* pronouncing of absolution, the Church establishes the principle of its *private* administration, in "The Communion of the Sick," where, in case the prevalence of contagious disease hinders others from communicating with a sick person, the Priest alone may do so, and of course pronounce the absolution upon him alone; and in "The Visitation of Prisoners," where it is provided that "when a criminal is under sentence of death," "after his confession, *the Priest*" (the term "Minister" is used in all other parts of the service) "shall declare to him the pardoning mercy of God, in the form which is used in the Communion Service."

It is the solemn declaration of the Preface to our Book of Common Prayer, "that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship." In the General Convention of 1814, the two Houses made, and entered on record, "the declaration" that there is in the American Church no change from the English, "of religious principle in doctrine, or in worship, or in discipline." The doctrines and principles, therefore, contained in the standards of the Church of England may be fairly considered as our own, and consequently a proper rule for the right construction of our own standards touching their intended doctrines and principles, where there may be a variation in form, and in cases of additions in the latter, or omissions from the former. Two cases, connected with the present subject, occur to the writer, in which it is important to remember that the doctrines of both Churches are the same.

The concluding paragraph in the first form of "warning for the celebration of the Holy Communion" in the two Books, is as follows:—

The English.

"And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

The American.

"And because it is requisite that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by these means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other Minister of God's word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness."

According then to the expressed doctrine of the English Church, from which the American has declared that it intends no departure or change, "the benefit of absolution" is supposed to be placed within the reach of one who, having in vain sought to quiet his conscience on the solemn subject of worthily receiving the Holy Communion, seeks further comfort or counsel from his spiritual pastor.

The doctrine of the Church of England is further shown by the following provision in "The Visitation of the Sick," not transferred to our Liturgy:—

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort:*

"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

From all this it follows that private confession and absolution is provided for—and therefore the doctrine connected with it held—by the three national sections of that part of the Catholic Church which was reformed in England—the Scotch receiving the English Liturgy as its stands,* and our own, though making sundry alterations, additions, and curtailments, yet solemnly disavowing any departure in doctrine.

There is, however, a very marked distinction, in the provisions on this subject, between the Papal Church, and those which have been blessed with the Catholic reformation. In the former, it is well known that private confession and absolution are insisted on as an essential part of religion, so indispensable to pardon and salvation, that nothing but utterly unavoidable hindrances can excuse from it; and then there must be the substitute of an earnest desire for it, and of course a conviction of its necessity. Nothing of this kind is to be found in the Catholic provisions of the Anglican branches of the Church. The cases of the sick Christian whom infection shuts out from the company of brethren, and of the poor condemned criminal, speak for themselves. Their *emergency* is well considered in the Christian kindness and charity of the Church. In reference to preparation for the communion, private absolution is *never enjoined*, but only *recommended* in the particular case of the failure of the ordinary exercises of self-examination, contrition, satisfaction, devotion, and charity, to minister quiet to the conscience of the alarmed and anxious sinner. To the "special confession of sins" by a sick person, provided for in the English Liturgy, he is to be moved by the Priest, only "if he feel his conscience troubled with any *weighty* matter," and not as an ordinary means of comfort and pardon under a conviction of sin; and the special absolution is to be administered—not as if it were in all cases the Priest's duty to give it to the penitent, or the penitent's duty to receive it, but only if the latter "humbly and heartily desire it." It is evidently a kind concession to his feelings and importunity, perhaps his weakness and his honest prejudices, a desire to make him quiet and comfortable, rather than a thing to be urged or recommended.

The real *animus* of the English Reformers on this subject is well set forth, and their lovely Christian spirit illustrated, in the following extract from an exhortation in the Communion Service of the first Prayer Book of Edward VI:—"requiryng suche as shall be satisfied with a generall confession, not to be offended with them that doe use, to their further satisfiynge, the auriculer and secrete confession to the Priest: nor those also whiche thinke nedefull or conuenient, for the quietness of their owne consciences, particulerly to open theyr sinnes to the Prieste: to be offended with them that are satisfyed, with their humble confession to GOD, and the generall confession to the Church. But in all thinges to followe and kepe the rule of charitie, and every man to be satisfied, with his owne conscience, not judgeing other mennes minde or consciences: wher as he hath no warrant of Goddes word to the same."

The amount of the whole seems to be, that the only duty, on this point, required or expected of Christians generally, and the only one that is to be urged or recommended as of ordinary obligation, is their humble and faithful waiting, with all practicable diligence, on the Morning and Evening Prayer of the Church, and on the Holy Communion, as for other pious and good purposes, so for the meek and penitent confession of their sins to God before His minister and Church, and reception of the absolution which, in God's name, and by His authority, His Priest pronounces over "all those who truly repent and unfeignedly believe His Holy Gospel;" and all as a part of that loving God with all the heart, mind, soul, and strength, which uniformly seeks, by His grace, to cultivate the true repentance and unfeigned faith of that Gospel: but yet that private confession to the Priest, and receiving his absolution, are allowed, when in states of peculiar spiritual distress and anxiety, there is an honest and earnest craving of them for the special quieting of conscience, and removal of scruple and doubtfulness.

There is far from being insignificancy in the language of the Church of England, when, in reference to resort to the Priest for "the benefit of absolution"—the imparting of which *to a particular individual* involves a tremendous degree of official responsibility—it is required that the resort be to a "*discreet and learned* minister of God's word;" and in that more particular language of the aforesaid first Book of Edward VI., "some discrete and learned priest, *taught in the lawe of God*." Beyond all question, as it has always been, so will it ever be, that a person resorting to a Priest for special confession and absolution, will, in a vast majority of cases, consider the fact of his receiving absolution a virtual guarantee of at least present spiritual security and safety, justifying a confidence that his sins are removed, and that he may go on his way rejoicing; and equally beyond all question is it, that this will prove, in many cases, a most perilous snare, speaking peace where there is no peace, leading to the presumption of unfounded assurance, and in various ways hindering the full, entire, and thoroughly pervading influence of the meek and pure religion of the Gospel over the character and life. Very peculiar should be the qualifications of the Priest for such an exercise of his functions. *Discretion* in its best sense, as implying peculiar wisdom, including especially a deep and accurate knowledge of the human character, as a guard against using this ministry either to the misguiding of the subject, or to the helping on of his designs of hypocrisy and deceit, or to the confirming of him in dangerous delusion; *thorough learning in Scripture*, that he may not give security where its faith, piety, and morals, would withhold it; and such discretion and such learning as, combined with thorough self-discipline, has given deeply rooted and long continued *experience in himself*, in his heart, his mind, his soul, of the renewing and thoroughly controlling influences of the pure faith, and the holy, humble, charitable, and self-sacrificing affections, of the Gospel:—such, clearly, are among the peculiar qualifications indispensable to the safe exercise of a ministry, which is in so especial danger of working spiritual detriment rather than good. It is wise and well, for the honor of God, the benefit of the Church, and the spiritual interests of her members—yes, and of her ministers too—that the Catholic reformation has wrought such a change in this department of the doctrine and discipline of the Church. It could never be safe, or free from great danger to the cause of sound Christian piety, as a ground of ordinary obligation in Christians generally, unless the connected pastoral ministrations were restricted to men *specially* approved by those who have rightful charge and government over them, for thorough and accurate learning in the Scriptures, for wisdom and discretion, for long and well established evidence of the victory of the Gospel over those principles and affections in themselves which enable them rightly to judge of others. Theirs should very especially, and on the best grounds, be the testimony of a good conscience, who venture to go so far in being the keepers of the consciences of others.

It will be borne in mind that the principal view with which this subject has been introduced, is to notice its unfavorable bearing on that thorough influence of sound practical piety over the heart and character, which is essential to the true religion and morality of the Gospel. It has this unfavorable bearing, both on account of the undue dependence on it as an outward religious performance, which, in common with other performances, it so much encourages in the system with which it is principally connected; and also in its peculiar liability to give defective and erroneous views of duty, and fictitious ease and satisfaction under partial or distorted efforts to discharge duty.

In the same papal system which, from causes now mentioned, has brought so much evil on the Christian profession, we have seen no small amount of similar evil as the result of another superaddition to the Gospel. I mean trammelling the conscience by oaths and vows designed to invest certain states, or acts, or denials, or restraints, with all the binding force of moral obligation, when the word of God does not so characterize them. Few things have contributed more than this to corruption in the Church, to perverted systems of morals, to hypocrisy in religion, to wicked artifices of evasion, and to domestic, social, and civil ills. Reference is not now made to resolutions of religious self-denial and mortification, of devotion to pious or charitable enterprise, of application to chosen studies, pursuits, or acts, or of conquering evil tendencies or habits by shunning indulgences not in themselves wrong—these being all along entirely voluntary, and not enforced by any compulsion removed from one's own control; that is, being at all times subject to modification or reversal, not contravening Gospel law, as altered circumstances, or altered views of duty or expediency, or even one's own rightful will, may dictate, either directly, or by voluntary severance from any compact or association of which they may have been the terms. *Such* resolutions, pledges, and obligations, may be eminently useful, as connected either with individual religious and moral discipline and improvement, or with giving the sacred tie of the Church's communion a special extraordinary purpose, for insuring its more efficient influence in some particular line of operation in advancing its great general object, the glory of God, and the spiritual and eternal good of men. But every sensible man sees at once the difference between these, and similar resolutions, pledges, and obligations, amounting sometimes to the most solemn and awful oaths, binding the individual either for life, or for a considerable portion of life, to the entire destruction of his future liberty in the premises, however loud the calls, in other directions, of duty, of clear expediency, or of a just and righteous exercise of a moral freedom of which the required service of his God and Saviour never deprived him. Every sensible man will see also that any right in powers above the subject, and entirely independent of him, to relax the chain, makes no essential alteration in the case.

Besides the more flagrant and atrocious evils which the thing now faulted has produced, its inevitable tendency is, to substitute the mere fulfilment of an obligation, for the high principle and devotion, in the discharge of duty; to make the duty often an involuntary service; to cause the subject to cast about for methods and artifices of specious evasion; to make the very consciousness of the hardship of the lot a ground for plea of merit; and so to concentrate care, effort, and estimate of value, on the one object of this special obligation, as to give it undue prominence among the divers duties of religion and morals, to the serious injury of general religious and moral character. Thus does it oft prove fatal to that Christian consistency which loves God with all the heart, all the mind, all the soul, and all the strength. If men will keep themselves within the bounds of religious and moral propriety, or devote themselves to particular legitimate departments of religious duty or enterprise, because, in addition to their baptismal vow to God, they are under an oath or pledge to man, we may rejoice in the effect; but it must not be called the pure and exalted religion and morals of the Gospel.

Akin, in effect, to evils of the papal system, which have been noticed above, are departures in the opposite direction, from the Gospel. These may be designated as especially belonging to the puritan system. The prolific source of most of them, are anti-Christian views of the doctrine of justification by faith alone. According to these views, faith is considered to be something not very definite in itself, not so much a resting, with meek devotion of the understanding, humble consecration of the affections, and diligent application of the conduct, on the great system of truth once delivered to the Catholic Church, and ever preserved in it, as THE FAITH, or the Gospel;—not so much this, as a certain state or frame of one's mind, supposed to include, in the required measure, a sense of entire dependence on God's justification in Christ, a desire to experience it, a trust in Christ as all-sufficient, and at last an assurance that he has experienced religion, and that justification has come to him, because, on account of this working and state of his mind, called faith, God has clothed him with the righteousness of Christ, has imparted this righteousness to him, and made it his; so that, strictly speaking, *he* is not seen by God, but Christ, in His all-perfect and meritorious righteousness, seen instead of him: therefore has he been at once received into the highest degree of divine favor, and had set upon him God's seal unto everlasting salvation. All this has had nothing to do with the "visible Church: he has been "justified, and put into a state of salvation, and made altogether Christs, in entire independence of that Church. It is on many accounts, however, decent and proper that he should come into that Church: it will be a fitting example to his fellow men, give him some conventional importance in the religious world, and afford valuable facilities for doing good in society. That he may be allowed, however, to join the Church, he must submit to a person or persons supposed to have right of judgment in the case, a relation of his *experience*, in order that it may be determined whether he has passed through the mental process which is a becoming preparation. If satisfaction is givn, a favorable sentence is pronounced, and he is declared fit to be received into Church-membership. Here we have very much the same thing as the father confessor and his penitent; except, indeed, that this is not the case of an anxious and conscience stricken sinner, who sues for pardon and relief, but of one come to tell the story of *past* griefs and struggles, and now absolution has already come, not from a Priest, but "by faith alone," and how all his sins are effectually and forever rolled off from him, and annihilated, retrospectively and prospectively, because he has been "justified by faith alone." It is a tremendous responsibility, however, which the Confessor assumes, in vouching to men for the truth of all that this person has told him, and virtually requiring them to receive him as one whom God the Father hath sealed unto the day of redemption, and to whom Christ has given, and eternally secured, all the rights and claims before God and man, which HIS OWN perfect and meritorious righteousness can possess. No wonder—considering what human nature is—that we so often see such an agency minister not a little, in the agent, as in the case of the officer at the confessional, to traits of character far different from the meekness, lowliness, self-suspicion, and self-judgment of the Gospel! In this case, too, the subject often, often indeed, manifests much self-complacency, and "an high look and a proud heart," because of his spiritual distinction among his fellows: and by no means unfrequently do we see them who declaim most against the doctrine of the merit of works, evidently set a value on their justifying faith, their experience of religion, their wrought up feelings, their spiritual assurance, and their vital piety, hardly distinguished from the value set by others on fasts, mortifications, penances, alms-deeds, confessions, and sacraments. Here, too, the cause of the gospel is sorely wounded by the absorbing effect of snch pre-eminent privileges, such worthy exercises, and such assurance of safety, in hindering the practical influence of our religion's claim on minute and thorough government of heart, and the whole detail of duty. Indeed, much of antichrist's worst work has been done by such perversions of the gospel doctrine of justification by faith only, as the world as seen in the heresy and infidelity which have followed on their profane indifference or opposition to the Catholic Faith, and to the ministry and sacraments of the gospel, and in the hypocricies, immoralities, and social and civil ills, which they have engendered.

Regard has been principally had to systems extraneous from the true Catholic fold. Their influences, however, are far from being unfelt within that sacred inclosure. Let its members take good heed, that their blessed privileges be not marred, or hindered, or fatally counteracted, by the intrusion and encouragement of those influences. Through the merciful providence and grace of God, they have, in our Catholic liturgy, means which, faithfully used, by diligent and devout attendance on its holy offices, and by private study and meditation therein, may be humbly hoped, through the promised guidance and blessing of the Holy Ghost, to keep them in the right path and the good way of the faith, the piety, and the charity of the gospel. They will find it a true guide to that enlistment of ourselves, our souls and bodies, all that we are and all that we have, that consecration of our intellectual, moral, and spiritual powers, our affections, dispositions, passions, and tempers, that harmony of faith and works, of piety and charity, that just and holy proportion and balancing of the divers duties of the several states of life to which it pleases God to call us, and that intermingling with every part and kind of duty, of religious principles, feelings, motives, and restraints, which combine the whole in the required love of Him with all the heart, all the mind, all the soul, and all the strength.

B. T. O.

* St. John xx. 23; and Office of "Ordering of Priests."

* The Scotch Church has also a Communion Office, sometimes used, differing from the present English one, and more conformable to that which was first set forth by the English Reformers, before their Church was subjected to the influences of the less Scriptural proceedings of the Reformers on the Continent. The most essential difference is in the consecration prayer in the Holy Communion; and we have reason to be devoutly thankful for the grace of God which moved our Convention to go back, in the matter of this prayer, to the more ancient, Catholic, and evangelical form.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION X.

SECTS SINCE THE REFORMATION.

4. *The German Reformed.* The following account is taken from Dr. Mayer, *of York, Pa.*, in *Rupp's Collection.*

The German Reformed Church, as its name imports, comprises that portion of the family of reformed churches which speak the German language, and their descendants, and as such is distinguished from the French Reformed, the Dutch Reformed, &c. The founder of this Church was Ulric Zwingli, a native of Switzerland. After the death of Zwingli and Œcolompadius in 1531, none of their associates enjoyed so decided a superiority over his brethren as to give him a commanding influence over the whole church, and to secure to him the chief direction of her councils. This honor was reserved for John Calvin, *the French Reformer*. Driven from his own country by persecution, he came to Basil, in 1534. On his return from a visit to the *Duchess of Ferrara* in Italy, who was friendly to the Reformation, being compelled by the war to take the route through *Geneva*, he came to that city in August, 1536, and was persuaded by *Farell* and *Viret* to remain there and complete the reformation which they had begun.

The reformed church was established at Geneva, in 1541, with Calvin at its head.

The German Reformed church in the United States was founded by emigrants from Germany and Switzerland. Her origin may be dated about the year 1740, or rather somewhat earlier. The principal seat of the church in her infancy was eastern Pennsylvania, though settlements were made also, and congregations formed, at an earlier period in other states, particularly in the Carolinas, Virginia, Maryland, New Jersey, and New York. Her doctrinal system is derived from Germany and Switzerland; but her ecclesiastical polity is formed after the model of the Reformed Dutch church of Holland, by whom she was nurtured and protected in her infant state, and to whom she owes a large debt of gratitude."

The *Heidelberg Catechism* is their Rule of Faith.

It is perfectly evident, from the foregoing account of the German Reformed church, that it does not fulfil the conditions requisite to constitute a Branch of that Church which has existed since our Lord was on earth. It was established in this country by members of the German Reformed church in Germany and Switzerland, and that church, as Dr. Mayer ingenuously confesses, *was founded* by Ulric Zwingli, out of seceders from the church that existed in those countries before his day. Mosheim says the same thing of them.

"The founder of the Reformed church was *Ulrick Zwingli*, a Swiss, an acute man, and a lover of truth."—(*Cent.* XVI. *Sect.* III. *c.* II. §3.)

In order to judge the better of the ecclesiastical position of this religious communion, it will be necessary to recur to the history of its origin.

As early as 1519, Leo X., Bishop of Rome, authorized *Robert Simson*, a Franciscan or gray Friar, of Milan, to preach indulgences at Zurich, in the Diocess of *Constance*. The indignation of Zwinglicus was aroused, and he began to inveigh against the abuse. At first Hugh, Bishop of Constance, approved his course, and sanctioned his opposition to the prevailing abuses and corruptions in the church. But in a short time, the Reformer became so indiscreet and headlong—denying some most sacred truths, as well as many of the prevailing errors, that his Bishop and the other ecclesiastical authorities found it necessary to acquit themselves of all responsibility for what he might do and teach. Zwinglicus was in all probability the most popular and powerful preacher among the Reformers. His indefatigable zeal against the gross and intolerable abuses of the age, gained him friends, and in 1523, the Senate of Zurich summoned the Bishop of the Diocess, and the other ecclesiastics of the Canton, to appear before them and answer to the doctrines of Zwinglicus. Now the Senate neither had, nor was acknowledged to have, any authority in matters of faith. It was not an ecclesiastical or religious body at all, any more than the Legislature of New York, or the Congress of the United States. The Bishop and ecclesiastics constituting the lawful and recognised representatives of the Church, protested against this assumption and their right to judge in the matter at all. They, however, decided in favor of Zwinglicus, and called a more general assembly to be held at the close of the month of October, in the same year. The Senate invited the Bishops of Constance, Chur and Basel, and the University of the latter place, and the Twelve Cantons of Switzerland, to appear before them. I do not find that these ecclesiastical personages paid any attention to the invitation, except that the Bishop of Constance in whose Diocess Zurich was situated, "wrote to the Senate to urge them to pursue the ancient religion"* The Senate issued a Decree in favor of the Zwinglians.

The church, however, continued on as before, in all its functions and ministrations, notwithstanding the opposition of the secular authorities and the reduction of numbers, occasioned by the secession of the Zwinglians. The seceders formed themselves into what is now called the German Reformed church.

At *Geneva* this sect was introduced in 1531, chiefly in consequence, as *Vidal* says, of the alliance of the Cantons of Berne and Friburg, in order to defend themselves against the Duke of Savoy. The inhabitants of Berne brought along with them their preacher *Farel* and made him preach daily in the Cathedral of St. Peters, Geneva. The Discourses of *Farel* and *Viret* soon made such an impression that their views were established as the public religion by the village Council, a purely secular body in 1535. It allowed each person, however, the liberty to embrace which religion he pleased—the new or the old. The Zwinglians compelled Peter de Labaume, the Bishop to leave the village. He retired to *Annecy*,

* Vidal's Continuation of Henry, vol. VI., p. 518, 539, Ed. 1837.

a village of Savoy, about 16 miles from Geneva, and established the See of the Diocess there, where it remains to this day. The number of the seceders was daily increased by immigrants from France, and thus soon gained the ascendency.†

As we have already said, Calvin came to Geneva in 1536, and in 1541, he was placed not only at the head of the church into which these separatists had found themselves, but also at the head of the secular government of the village.

As at Zurich, so at Geneva and elsewhere, therefore, the German Reformed church was made up of those who seceded from the church, rejecting its regular and acknowledged authorities—retiring from its congregations to form new ones of their own, taking a new name and proceeding in a new manner altogether, whilst the old church continued its functions and ministrations as before. They were therefore merely a sect of seceders, and no part of that visible society that had existed from the days of the Apostles. And therefore, although they might, and did—as history proves—extend *their* church into America, and other countries, yet the *Church of Christ*, whose visible communion they had left, they pere entirely incapacitated for extending until they should return to its communion.

I enter now into no comparison of the doctrinal or moral purity of the Church, as it then existed in Switzerland, and the new church of the seceders. I grant, for all present purposes that the result of such a comparison might be vastly and altogether in favor of the latter. But be that as it may, it is in vain to attempt to call them what they were not, what they never considered themselves—what they never claimed to be—a part of that continuous Society or Church which our Blessed Lord founded, and which had existed from its first establishment to their day. They had seceded from that Church, as they believed, for a just cause. They had done what they believed to be the best thing that they could do under the circumstances—and what they believed the necessities of the case would justify. But it was either their misfortune or their fault that they were so situated that they could not extend the communion of the Church of Christ.

Nor, even in this, let any one suppose that I am saying of them what they did not admit to be true of themselves. Thus Calvin, the very highest authority among them, said, "I know how great are our deficiencies [in an ecclesiastical point of view], and certainly if God should call us this day to an account, it would be difficult for us to make an excuse." [*difficilis esset excusatio*].‡ Viret, of whom we have before spoken, says the same: "Many things are yet necessary for us in order that we may have the full regimen of the Church." Calvin also, in his reply to *Cardinal Sadalet*, says, in behalf of himself and his German Reformed church, "We do not deny that we are destitute of the regimen which the ancient church had." Beza, Calvin's successor, said, "Think not that we wish to abolish that which is eternal, to wit, the Church of God. Think not that we search after arguments by which to depress you to this *our* wretched and vile condition." Writing to Archbishop Grindal of England, he says "that we are as yet far from what we ought to be, we willingly confess." The context shows beyond a question that he referred to their ecclesiastical condition. The son of Peter Du Maulin, another of their distinguished writers says: "But the generous and illuminate souls make no difficulty to acknowledge openly the scantiness of their church government, and that their bed is shorter than that they can stretch themselves on it, and their covering narrower than that they can wrap themselves in it. But as short and narrow as it is, they must keep it by an invincible necessity." He also says, that so far as ecclesiastical power [power to do anything as a church] is concerned, it is a perfect interregnum" i. e., there is none. In addition, I will only refer to the fact that Calvin himself made application to the Church of England, to ordain him Bishop, and thus constitute him and his followers, a Branch of the Church at Geneva, founded by the English Branch of the Church. The application was intercepted by Romanists. But it is in itself a confession of the truth of all that I have said or need to say for our present purpose, of the German Reformed church.

This sect claims 750 congregations, 192 ministers.

5. *The Evangelical Lutheran.* "The name officially adopted by the Lutheran reformers was the 'Evangelical Church.'"

"As Germany was the cradle of the Reformation, she was also the primitive seat of that church which grew out of the Reformation in the land of Luther. The Germans, after they had thrown off the yoke of Rome, und through the instrumentality of their countryman Luther, and others, *constituted themselves* a reformed evangelical church, which has been denominated Lutheran." The Elector of Saxony early instituted measures by which the Lutheran religion was established throughout the dominions. The treaty of *Passau* 1552, in which the Elector gained some important concessions from the Emperor Charles V., after the surprise at *Inspruck*, is regarded by the Lutherans as the basis of their religious freedom. A Diet assembled at Augsburg, in 1555, declared that all who adopted the Augsburg confession [all Lutherans] should for the future be considered entirely free from the jurisdiction of the Roman Pontiff, and from the authority and supervision of the Bishops (who retained their allegiance to Rome), that all the inhabitants of the German Empire should be allowed to judge for themselves, and to join the church—*i. e.*, the old or the new—whose doctrine and worship they thought most pure and Scriptural."

The Diet is a *secular* body, and is not acknowledged to have authority in matters of faith. It consisted of laymen with the exception of the Archbishops of Mentz. Treves and Cologne, and the two spiritual benches in the second Chamber.* From the time of Otho I., [Emp. 936], the kings of Germany had found it for their advantage to balance the power of their nobles by endowing the Bishops with whole counties as fiefs.† This of course gave them a seat in the secular councils of the Empire, as temporal lords or nobility. The Diet was, notwithstanding, as a legislature, exclusively secular, as much so as the American Congress.

"It was from the church thus reformed, indoctrinated and established, that the German Lutheran Christians in the United States, descended. After the establishment of the Lutheran church in Germany by the labors of Luther, Melancthon and others, about 1525, the Luther, doctrines were extensively diffused and adopted. The earliest settlement of Lutherans in this country was made by emigrants from Holland to New York soon after the first establishment of the Dutch in that city, 1621. To this settlement succeeded that of the Swedes on the Delaware in 1636. The third settlement of the Lutherans in this country, was that of the Germans which gradually spread over Pennsylvania, Maryland, Virginia, the interior of New York, and the Western States. The year 1820 has been mentioned as the date of the formation of the General Synod of the American Lutheran Church.—(*Chiefly from the Article in Rupp.*)

The *Augsburg Confession* is the Rule of Faith for the Evangelical Lutherans.

This sect presents to our consideration substantially the same state of facts as the one last reviewed. The movement was commenced by an individual in the Diocess of Brandenburg; soon gained the favor of the secular arm in the person of the Elector of Saxony, and the seceders become established as a new sect; the church still continuing, though of course diminished in numbers by the secessions, in the full performance of its functions as before. The interval between the first preaching of Luther and the establishment of his church is full of events of the most interesting and important character. Luther was called out by the sale of indulgences and other abuses in the church. At first his efforts were looked upon with favor by the Church and her authorities in immediate jurisdiction, and in more instances than one, there seemed a prospect of a substantial reformation in the church instead of mere secessions from it. But there were points in Luther's character which operated greatly to the disadvantage of such a holy cause. And still more than this, the recklessness of some of his opinions and measures greatly diminished his influence over those whose co-operation was of the most importance. As instances of what I mean, take the following. He, a man bound by the most solemn vows, made not unto man, but to God, which he had voluntarily undertaken, to live an unmarried life, had married a woman, *Catharine de Bora*, under similar vows of celibacy—a step which outraged the pious sentiments of the best men of the age. He sanctioned polygamy, and consequently adultery in the Landgrave of Hesse, and he had carried his doctrine of justification by faith to such an extent that he was obliged to disparage one of the books of the Holy Scriptures—the epistle of St. James—calling it "an Epistle of straw," and denying that it was written by the inspiration of the Holy Ghost. These things went far to destroy his influence with those who would have carried the church with them if they had moved in the matter, and left him to be merely the head of a sect of followers whom he had persuaded out of her communion.

I might also quote a list of confessions of deficiency and destitution of what they considered essential to the ministry and sacraments of the church by the founders of the Lutheran sect, similar to those that I have quoted from the founders of the German Reformed. But it is not necessary to take up the time and room to repeat them.

Now, with these facts before us, we cannot doubt that the Lutheran church was a new sect founded within the very bosom of the older Society which continued still to exist notwithstanding its loss of numbers and opposition. Nay, the Lutherans neither then nor to this day, regard themselves anything else than a new church recently founded by those who had seceded from the Catholic Church in Germany.

I admit that the church was excessively corrupt, and these cases (this and the two last), present the question (if we choose so to consider it), whether it is better to be in the church with the errors and corruptions of the sixteenth century, or to have the Truth and be out of it. Yet this is all that we can say of the Lutherans—all that they said of themselves—that they had the Truth, but were a sect out of the church. Of course, therefore, any religious society or communion which they can found in this country or elsewhere, cannot be identified with that church which they left in order to become Lutherans.

The statistics of this sect are 1,371 congregations, 424 ministers, 146,300 communicants.

D.

(To be Continued.)

† Vidal's continuation, vol. vi., p. 598.
‡ De Reformoid Eccl.
* Brande's *Encyclop. in voc.*
† Giesseler's Text Book, vol. 2, p. 91.

For the Churchman.

TO ACERNUS.

Dear Sir.—Maintaining the Catholic doctrine that there is only one regeneration, viz: that of Baptism, I proceed, in compliance with your request, but in no controversial spirit, to make the following observations on your article.

1. You are mistaken in supposing that *any* Churchman, who understands himself (and I am not concerned with those who do not know their own meaning), holds, as an invariable rule, that "the primary gift of grace is conferred in Baptism," or that "the entire and only germ of the godly heart and life, is the regeneration of Baptism." The idea is perfectly new to me. It would be a self-inconsistent phase of exploded heresy, which none but a Pelagian could entertain, and in his mouth it would have no meaning. For let me ask, Are not repentance and faith necesssary to the reception of adult Baptism? Are not these gifts of God's Holy Spirit? Do we not maintain, in the language of our Tenth Article, that the condition of man after the fall of Adam, is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God? Consequently, all High Churchmen, without exception, and I may say without the possibility of exception, maintain, that the Holy Spirit not only regenerates the soul of the adult in Baptism, but gives him grace whereby he is brought to that sacrament. Just as there is light upon the rising of the sun, there is grace before regeneration; and as dawning twilight and uprisen day proceed from the same source, so one and the same spirit is the "*fons et caput*" of all holiness. It is, therefore (pardon the expression,) simply absurd to affirm that "of late, under fresh teaching the element at least of the renewing influence, the entire and only germ of the godly heart and life, is the regeneration of Baptism." In the language of Waterland, "that renovation which, in some degree, was previous to regeneration, becomes in greater degrees, a fruit and complement of it, and grows more and more by the indwelling of that spirit, whose remote and distant overtures first brought the man to that faith and repentance which prepared him for salutary baptism, and for true and complete sonship in Christian adoption." Such are the definite and unchangeable views of High Churchmen on this subject, not varying with "fresh teaching," but continuing the same from the necessity of the case, from the compulsion of reason, and the analogy of faith. When, therefore, you impute to them the opinion that Baptismal regeneration is the sole source of Divine grace, you are fighting against a man of straw of your own construction. Churchmen, I repeat, are not Pelagians! But if any persons do teach the tenet in question, pray let us know who they are.

2. You do not appear to hold the modern false opinion, technically known as "a change of heart," which I need not specify further, since in your fourth query, you speak of "*new births*" following baptism; language incompatible with that tenet; but you wish to introduce the practice of calling every moral amendment, every act of penitence and reformation, "a regeneration." I see no reason for departing from the phraseology of the prayer—"Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by Thy Holy Spirit."

3. The reason for which you desire to make this change, is, that you conceive no moral regeneration takes place in Baptism.—According to your statement, (and you try to press Bishop Hobart into your service,) moral regeneration is *another* work of the spirit, unconnected with the sacrament, "including both the germ and the development of all that appertains to the new heart and the new life." You do, therefore, only find fault with Churchmen for maintaining, as you assert, the opinion that *all* moral influences come to us through Baptism, but for believing that there is *any* moral and spiritual benefit to the heart and soul resulting from that sacrament. It is true, that even here, you are inconsistent with yourself, since you tell us in one line, that Baptismal Regeneration is the "adoption of both *soul* and body by the Holy Spirit:" and a little while after, that moral regeneration is another work of the spirit; just as if it were possible that the soul could be adopted by the spirit without being morally benefitted.

I have tried in vain to discover any corroboration to your opinion in the extract which you give from Bishop Hobart. Let us look at it, with your added Italics: "Episcopalians maintain baptismal regeneration in this sense, that the baptized person is born again, *not* in the affections of his soul, but into a new *state*, in which he receives continually a *title* to the blessings of the Gospel Covenant." Now a child is baptized—the *affections* of his soul, indeed, remain unchanged, since he cannot feel the various sensations of gratitude, joy, love, hope, submission—but from a *child of wrath* he has been made a *child of God*—the *guilt* of original sin is *pardoned*, and certainly the *removal of God's wrath and damnation* is a *moral benefit*: moreover, he has a *continual title* to the *blessings* of the Gospel Covenant, in virtue of which the Holy Spirit "adopts his soul," and, from the first dawn of moral responsibility, is present, to produce in him all good affections, to contend with the remaining infection of his nature, to guard him from temptation, to keep him from all evil, and to lead him into all good. If, according to the plain import of Bishop Hobart's words, Baptismal regeneration is not to an infant the germ of moral regeneration, I shall cease to look for meaning in language. To have a *title* to God's spiritual aid, a *claim* in His regenerating love, is to *possess* it; and the sacrament which confers this title is, therefore, the source of moral regeneration—unless, indeed, you choose to go still further back to the Divine decree by which the recipient of God's covenant-grace was elected into the visible Church: in which case you will not have me for an opponent.

4. I proceed briefly to answer the questions you propound:

1. Of the children of God scattered abroad, mentioned in John XI, 52, I would say, with Bloomfield, that the title is applied to them by anticipation—and would point you to parallel instances of such usage of language pervading the New Testament—where such words as "*saved*" and "*glorified*", are applied to those who are not yet saved, and not yet glorified. Or I see nothing to object to in the opinion that persons in the heathen world, such as Cornelius, enjoyed an imperfect sonship. You can no more draw rigid lines of separation in grace, than in nature; and while we adhere to a certain scientific nomenclature, and contend for it, as being the barrier against error, there is also a wider form of expression of which both Scripture and the most orthodox Catholic writers furnish examples, which is mercifully allowed to relieve the darkness which would otherwise rest on humanity. The true Churchman is, therefore, of all others, the most liberal-minded man, being fettered by none of the earth-formed chains of metaphysics and false philosophy, but enjoying the freedom of a spirit in harmony with nature and the revealed Word.

2. I do not conceive that the Church identifies "born of water and of the Spirit" with "renewing of the Holy Ghost." The first is an event which occurs once for all, but whose spiritual benefit we possess the whole of life, unless we be reprobates—the second is daily and hourly repeated. Bishop Hobart adheres to the phraseology of Scripture, and of the Church, notwithstanding your assertions, that he has adopted a "needlessly-antagonistic nomenclature"—needless, of course, had the Bishop's sentiments coincided with yours. But they are dissimilar.

3. 4. Your quotations from St. Paul's Epistles to the Corinthians and Galatians, are apart from the question. There is a vast difference between the paternal and filial relation which exists between the teacher and the taught, and sonship to Almighty God in Baptism. But St. Paul would not have called those to whom he had preached. his children in Christ, had they not been previously regenerated to God in Holy Baptism. As to the promise that God would be a father to those baptized persons who obeyed His will, and that they should be His children, the evident meaning is, that He would act to them as a Father, or, if you please, impart to them a fuller moral regeneration in the development of their baptismal blessings.

5. The portion of the 27th article referred to, is merely an explanation of what goes before. Baptism is not styled, as you infer in the latter part of this clause, "a promise of another" sonship, but "the visible sign and seal of forgiveness, adoption, and sonship," which are all then and there conferred, having been promised by Christ and His apostles, ages since, to all who come in faith and penitence to Baptism.

6. There is nothing in the language of the Homily for Whit Sunday which disconnects moral from Baptismal regeneration. The Church is there speaking to her baptized children. and adopts the same style as St. John does in his Epistles. Doubtless the truly regenerated are they in whom "goodness, righteousness, sobriety, and truth," are manifested; and these fruits are produced in us by the Spirit who made us God's children in Baptism, and, in your own strong language, "adopted our souls."

7. When it can be shown, that we are bound to use scientifically the declamatory expressions of the Fathers, I will pay some deference to the quotation from Clemens Alexandrinus. Eusebius is literally correct in asserting, that "the reconversion of the baptized robber was a great trial of new birth" or of the regenerating efficacy of Baptism which still worked in him to produce repentance. The quoted words of Gregory afford no proof that he held the doctrine of a double regeneration proceeding from an independent germs. Austin's words, respecting Corneilus, apply to every case of rightly-received adult Baptism.

By denying that Baptism is attended with moral regeneration you overthrow the nature of a sacrament, and deny the inward spiritual grace of death unto sin and new birth unto righteousness—you open the door for enthusiastic notions of a sensibly-manifested spirit—and lead those, to whom you minister, to undervalue God's Holy ordinance at a lifeless and merely external rite, evacuated of all heavenly power. This I do not think you mean to do, but the effect is evident.

I. H. H.

Waddington.

For the Churchman.

Rev. and Dear Mr. Editor.—The amiability of *Acernus* demands from me a corresponding return. I hasten to assure him, therefore, that no disparagement to *his* doctrine was intended in my review of "The Prospects of the Church." Intent solely upon damaging my Radical opponent and his second the Bishop of Derry, I dreamt not that I was at the same time wounding the sides of a friend. My surprise at the announcement is only equalled by the regret that it should have happened; and I trust that he will accept this as a full atonement for any pain that I may have unintentionally caused.—I must protest however against being considered a *challenger*—I am merely a *respondent.*—*Acernus* invited any one "unfavorable to the *two regenerations*" to answer certain queries; and the texts mentioned in these queries were evidently intended as proofs of his propositions. He should not, therefore, blame me for giving my *opinion* concerning them. Without a clear exposition of each others views we shall make but little progress.

I must explain also why I quoted Dr. Pusey. Acernus stated that of late the notion "that the element of the renewing influence" is effected in baptism has been held, under '*fresh* teaching,' and is regarded as the regeneration of baptism. Had I allowed this statement to pass unquestioned, I might have found myself seriously hampered at a future stage of the proceedings. As the *fresh teaching* was supposed to mean that of the Oxford writers, I showed that Dr. P., *instar omnium*, held that the *remission of sins*, as well as *renewing influence*, is granted in baptism and a privilege of the new birth; and that therefore it was incorrect to say that the *implanting of holiness* was all that he and his friends mean by *baptismal regeneration*. And in reply to the assertion, that it was a *late* theory, and therefore by implication a *novelty*, I showed that the same was held by Bishop Hobart, Waterland, Hooker, and St. Austin, thus rebutted the accusation. As far, therefore, as Dr. P. is concerned I do not cite him as "an authority" on the main argument, but merely to state his own views.

A few words as to Bishop Hobart's views. It is admitted in the Essay on Regeneration, referred to by Acernus, that the Sermon on p. 60, vol. 2, of his *Posthumous* works, was an *early* production, and, therefore, not to be set up against his more matured writings. The same is true as to the Apology; and, moreover, he was there refuting the unfounded charge of a Presbyterian writer, that what he called regeneration was held by churchmen to be granted in baptism; and no churchman holds that in baptism the *affection sare changed* in *their* sense; *instantaneously and fully by an irresistible act of Almighty power and grace.* If we adopt this solution, the assertion in the Apology is correct, otherwise it can hardly be justified. At any rate the following quotations from his Sermon on Confirmation, (2d ed. 1826,) will show, that in a carefully prepared treatise on the subject of baptism, he held not only that there is but *one regeneration*, but that he held the principle of renewing grace to be implanted or bestowed in baptism, and thus differed *toto cælo* from my friend *Acernus.* "They are considered as in a certain sense 'sanctified' in baptism, that is, as having *received the Holy Ghost to be the principle, the agent of their sanctification*; and are then exhorted to 'work out their salvation,' 'to grow in grace,' &c." (p. 22.) And again: "In baptism they are born into a new state, *in which they enjoy the influences of the spirit* to enable them to work out their salvation," p. 24. And again: "If in baptism they *receive the succors of divine grace*, they are without excuse if they do not work out their salvation. None of these most powerful motives to holiness can be urged when baptism is considered not as *a mean and pledge* of divine grace, but merely as 'a mark of difference between Christian men and others'; which is considered by our Church as an inadequate view of baptism. To those who inquire, How can a ceremony so insignificant as baptism produces such powerful *spiritual* effects, we may also address the question, How did the waters of Jordan *receive virtue* to cure Naaman of his leprosy? The answer to both is the same: By the power of God. . . . He makes baptism to the truly penitent *the fountain of His grace and mercy*" (p. 23, 24). Here Bishop Hobart teaches that the renewing influence is *granted in baptism*, but must be improved through life in order to be efficacious, which is the very doctrine which I maintained in my communication, but is opposed by *Acernus*, and styled "fresh teaching." The Bishop, therefore, differs from him not only in *nomenclature*, but also in *substance* of doctrine.

Acernus does not like the quotations from Waterland and Hooker, and says I gave *names* without *reasons*. He says, too, "The use of names is proper in the functions of the teacher, inasmuch as mere learners must depend on instructers, till they are able to explore the truth for themselves." Now, I would ask, are not we striving to enlighten the readers of the Churchman, and must we not cite authorities in favor of our respective opinions? And am I to be told, that such men as Waterland and Hooker give no *reasons* for their opinions? Why if any one of our readers refers to the passages from these authors according to my references, they will find abundant reasons given in the notes on the margin, and also very cogent and powerful arguments. It is impossible to transcribe volumes in the space of a column or two: we can but quote the results of their labors, and should do it with fairness and candor. I would remark further, that when the theory is maintained, that renewal is independent of baptism; and that there is another regeneration besides that of baptism; and the weighty teaching of a Waterland and a Hooker (whose praise is in all the Church), are quoted in opposition, something more is required than a disclaimer of their authority. Either they must be proved to be in error, or their authority must be met by others of equal weight at least. And when that is done, I have still others, who may not safely be despised. So my excellent opponent had better proceed to the task of marshalling his array, and calling out his strong ones. I freely admit, that Holy Scripture is the only ultimate authority, and that "nothing which cannot be read therein, or proved thereby, is to be taken as necessary for salvation"; but if one's own *opinion* of passages of the sacred writing is to be set up as infallible, nothing in the way of argument need be attempted. Besides, we are engaged in the investigation of a point of doctrine of dogmatic theology—the nature and effects of baptismal regeneration—we are to search out and discover what Scripture and the Church teach upon the subject; and as *helps* in the search, we *must* have recource, not only to the sacred volume, but to the Articles, Liturgy, and Homilies, to the works of the learned divines of our own communion, and to those of the godly and learned Fathers of the early church. And in estimating the comparative value of their testimony, we must ascertain whether the ancients taught merely their own opinions, or the doctrines of the Catholic Church as they had received them; and whether the writers of our own communion composed their works after a careful study of variour systems, and especially of ancient authors, or were biassed by attachment to some modern system, despised antiquity, and made their own private and unauthorized opinions the ground of their doctrinal superstructure. I think it just that these should be the principles on which the discussion should proceed, if proceed it may—I doubt not my candid adversary will freely admit their propriety.

In like manner, if scriptural texts are produced in proof of a position, they should be clear and express, not doubtful, admitting of two or more interpretations. The meaning of a text may be proved, when the wording is ambiguous, or pretended so to be, primarily by Catholic consent, as St. John, III, 5, of water baptism; and in the next place, by the united opinions of impartial, able, and judicious commentators. If a number of these are against the given interpretation of a passage, it must be abandoned as ineffectual for the conviction of an adversary, however clear the meaning may be to the mind of the interpreter. If these principles also are admitted, and I think they must be allowed to be just, my respected friend must excuse their application to himself.

I. Against his interpretation of St. John, xi. 52, that the "children of God" means those "already regenerated," I quoted Whitby, Calvin, Euthymius (whose Commentary, says Tholuck, is compiled with great care from the *more ancient fathers*, especially *S. Chrysostom*, and is very useful), Tholuck himself, and I now add, Dr. Bloomfield. Our readers will admit, that five to one is fearful odds, and that the text must be abandoned as doubtful, unless some more cogent arguments are adduced.

II. Titus, iii. 5, is given up by him: at any rate for the present.

III. I Cor. iv. 15. Here I enjoyed heartily the wondrous adroitness of my critic, despite the gravity of the subject. Mightily doth *Acernus overcrow* me. "Mastix objects 'he could not regenerate them'; the apostle affirms that he did—the correspondent replies that 'he could not.' An unfortunate mistake!" Very much so indeed, if true; but the mistake lies in my friendly critic's substituting his own notion for that of the apostle, and then making the latter say what he never did. Ἐγέννησα does not mean I *regenerated*, but I *begat* (you); and is used frequently in the Jewish manner. See Robinson's Gr. Lex. ad vocem. Bloomfield gives the same interpretation as I did, as I found on a reference. Whitby's note is very instructive—"The masters of tradition among the Jews, called them children whom they instructed in their traditions; and the Targum upon Num. iii. 1, observes, that Nadab and Abihu are called *the sons of Moses*, because he had instructed them; for he who teacheth another, is, as it were, his father." Thus the disciples of the prophets are called the sons of the prophets; so Jonathan, "These are the names of the sons of Aaron, the disciples of Moses, and the sons of Israel, who are called by his name." And so both Irenæus and Clemens Alexandrinus do observe, "That they were called fathers who taught and catechized others, and they sons who were taught by them." Is it possible to found a doctrinal theory upon such a passage?

On II. Cor., 18, *Acernus*, by a *petitio principii*, makes me say the very thing I denied in express terms, i. e., that they *were to be regenerated*. I give him my hand with the utmost pleasure, however, in token that I bear no malice. Allow me to say, notwithstanding, he must *prove* that moral *regeneration* is here taught, or the passage must be abandoned.

IV. Gal. iv. 19. On the *metaphor* in this passage, see the remarks on I Cor. 18, above, which apply here equally well, except that St. Paul terms himself a mother instead of a father. On reference I find myself supported by Bloomfield. Calvin also says: "Since the true image of Christ, through the superstitions introduced by the false apostles had been defaced, Paul labors to restore that image in all its perfection and brightness." My own idea exactly. St. Paul, moreover, says they *were then the sons of God and had received the Spirit.* (v. 6.) They had, therefore, been *morally regenerated*, even in the sense of my opponent. I am not content to call "conversion, renewal, or restoration," their *moral regeneration*, because it is not a scriptural expression, and may lead many minds into error.

V. I may be very dull, but on reading and reading again the exposition of *Acernus* on the 27th Article, I cannot understand it. I must ask, therefore, for a further development of his meaning, and especially whether he denies that the forgiveness of sins, and the privilege of adoption to be the sons of God, are conferred in baptism; and maintains that the Article denies it?

VI. I fully explained why I preferred the *phraseology* of the Collect for Christmas Day to that of the prayer in the Homily for Whitsunday, because the former is consistent with scripture and antiquity, and the latter is not. The former is used year by year, the latter *nveer*, to the best of my knowledge. The Prayer Book was the joint work of many minds, and framed on ancient models; the Homily was, most probably, the work of one individual, and he seems to have used the word in the new sense, which Calvin had lately introduced. We are not bound by every expression contained in the Homilies—we must first compare it with the other standards of our Church. If we are to pray every year to be born again in a real and not metaphorical sense, as he contends, instead of admitting two new births, I must allow fifty or even one hundred to each individual, which is too much for my intellectual capacity.

VII. The *glossing* of the two Fathers, I find, must again be postponed, inasmuch as the quotations are not from original sources, and I cannot fight in the dark: and "when the purpose is *investigation*, the *name* for an opinion ranks far below the reason for it."

The case of the robber need not occupy much discussion. When I said, *St. John gave the example*, &c., it was only to guard against the ambiguity of the English translation of *Acernus*, where *affording* might be understood of the convert, whereas he was the *example*, the *proof*, the *trophy*. Of course, the question whether the word translated *new birth*, is taken in a literal or figurative sense, will depend in a great measure upon the general use of Clemens—as for Eusebius, the phrase is none of his. But I must again say, that as the *resurrection* is plainly metaphorical, and the *Baptism with tears*, spoken of a few lines before, is plainly metaphorical, so this conversion may be spoken of in a metaphorical manner likewise, as a παλιγγενεσία, being a carrying out of the figure of a *baptism of tears*. Greg. Nazianzen says Valesius, in a note on this passage, in his treatise on Baptism, calls *repentance another baptism, which is perfected in the font of tears.* Will *Acernus*, therefore, say that the ancients held *two baptisms*, as well as *two regenerations?* The casual expression of a rhetorician cannot be made the foundation of a theory, if unsupported by Catholic consent, or at the least a frequent usage of different authors. Catholic consent is quite a sufficient barrier against *the figuring* away the *baptismal new birth*, whatever becomes of that second one of the robber.

In my opinion, the quotation from Waterland affords a very good answer to the difficulty started in the case of Cornelius—as the ablest theologians admit the distinction between the *preventing influences* of the spirit before the *new birth* in baptism, and his *residential*, or *indwelling influences* imparted in baptism. Besides, this point will again occur in the progress of the discussion.

I have every disposition to oblige my venerated opponent, but he does ask a little too much, in requesting me to allow *two regenerations*, before I well know what he wants. It is like the question, How many *sacraments* there are? when one means a sacrament in the sense of the Catechism, and the other, a sacrament in the loose sense of some of the Fathers. Unless the premises be laid down, I can concede nothing. If by '*moral regeneration*' he means *renovation* in Bishop Hobart's, and Waterland's, and Hooker's, sense, I might allow him his nomenclature for peace sake, provided he does not make me adopt it. But if he asserts, that this renewal or sanctification is not conferred in Baptism, when *rightly received*, then I consider his view not only a doctrinal error, but a highly dangerous one; and much more so, if he also denies that the remission of sins, adoption, and other privileges of the Christian covenant are then conveyed and bestowed upon the worthy recipient. I wish him to explain therefore—1. What are the *spiritual* benefits of baptism, *actually* received in the laver of the new birth? 2. What is baptismal regeneration in his view? 3. What is moral regeneration, and when is it conferred? Understanding his system, I can then determine what to admit, and what to oppose; and we can respectively adduce arguments and authorities in defence of our respective positions. When the debate is finished, we, i. e., our readers and myself, will be better able to understand the similitude of the maple tree-shell seed, which I propose during the expected cold weather, be carefully put aside, until the *new birth* of the spring.

I have the honor to subscribe myself, with the utmost respect and regard,

Mastix.

P. S. Important.—Since the above was written, I have made diligent search, by aid of the feeble glimmer furnished by *Acernus* (*Suicer's* Thesanius being in two large volumes, and the *word* not given under which the reference might be found); but my natural sagacity directed me at once to παλιγγενεσία, and there I found the passage from Clemens sure enough. It is found at the close of the 2d Book of the *Stromata*: p. 507, vol. I, Potter's ed., 1715. I find it pretty much as I expected. He speaks as follows: "The fornicatress lives indeed unto sin, but died to the commandments; but having been, *as it were*, new born in respect of a change of life, she has a new birth of life; the old fornicatress having died, and she having again entered into life, and having been born again in respect of repentance." My learned adversary should not have omitted the particle οἷον in his translation—nor can κατα with the accusative well denote the *instrumental* cause. After running my eye over a few pages of another work of this author, I would respectfully advise 'Acernus' to be cautious how he holds up Clemens, as denying that any *moral* or *spiritual* change is wrought in Baptism.

I must also thank him for his *mention* of Suicer in connexion with Gregory of Nyssa. I could not find his quotation under the above word, nor under ἀναγέννησις, though I suppose it is *somewhere* in the two folios, but I found something under the latter head, which will do just as well. He quotes Gregory as saying: "We receive a salutary *birth* by the renovation and change of our nature"—very good: I will admit he is correct for the present; and Gregory also says in his treatise 'De Baptismo,'—"*Baptism* is the *cause* of renovation and *regeneration.*" *Ergo*, we receive a *salutary birth* by the *renovation* of our *nature caused* in *Baptism.* Q. E. D., See p. 800, Vol. II. Paris ed. 1615. I intend to quote all my authorities in the same precise manner, and beg my courteous adversary to do the same, and save poor 'Mastix' the repetition of the toil and pains he has this Friday expended in the Seminary Library.

For the Churchman.

THE RUBRICS.

I have been much pleased of late, to notice by various articles that have appeared in the Churchman, an increased interest in, and attention to, the rubrics of the Prayer Book; and I sincerely trust, that the Clergy may not consider it a light or unimportant subject, but that they may repair whatever hath been amiss in their performance of divine service in times past, and for the future so carefully conform to these laws of the Church, that all things may be done in accordance with the apostolic injunction, "decently and in order."

I can almost hear some utilitarian—some expediency man—alas, that there should be any such in the "sacred ministry of the Church"—exclaim as he reads this, "Why not allow liberty in these non-essentials? Why not leave them, insignificant and unimportant as they are, altogether to the discretion of the minister?" But I answer, that these are neither insignificant nor unimportant. They have been decreed by the Councils of the Church, and we may not lightly disregard them. And surely, if we may discriminate between times and seasons, now is, above all others, *the* time when strict obedience and conformity to the rubrics is required, by the free and easy spirit of the age, which is so apt to despise all authority, and to refuse obedience merely for the sake of independence.

But enough: my chief object in the present article is to inquire why some of the rubrics, in the order for the administration of the sacraments, are habitually disregarded. In the latter clause of the third rubric, at the commencement of the baptismal office, it is directed, that "immediately after the last lesson at morning prayers, or else, immediately after the last lesson at evening prayer," the minister is to come to the font, "which is then to be filled with pure water." Now, Mr. Editor, though it has been my happiness to witness the passage from death to life, through the waters of Holy Baptism, of (I had almost said) hundreds of unregenerate infants and adults, I never once saw this rubric obeyed. Now it is nothing to the purpose to say that this rubric is of no importance; it is sufficient that it stands in the Prayer Book as one of the rubrics, and I cannot see why any others of them may not as well be disregarded as this one. But again: in the order for the administration of the Lord's Supper, immediately before the prayer for the whole state of Christ's Church militant, there is a rubric as follows: "And the priest shall then place upon the table, so much bread and wine as he shall think sufficient, after which he shall say"—though I am glad to say, that in several churches, this rubric is conformed to, yet it is very far from being a general thing; and conformity to it, is rather an exception than the rule. One would suppose that there could be no doubt when the directions are so very explicit—"*Then shall* the priest," "*after* which, he *shall* say." Another rubric in the same office, directs, that when the priest delivers the bread, he shall say, "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life," &c., and so too of the minister who delivers the cup. It is very evident from the phraseology of the above, that this sentence is to be said to every person to whom the bread and cup are delivered—for what sense would there be in addressing three or five or six persons, as "thee," and "thy?" Now this rubric is very seldom obeyed—even in churches where there are almost always clergymen enough to assist in this office. In these churches there can be no excuse, even if in *any* case, *any* excuse could justify a disregard for this rubric. These abuses are too well known to require any further comment at my hands. Why the rubrics are thus habitually disregarded, it is not my present purpose to inquire—though in all the above instances, the violation of them has very much the appearance of a device to save time. But what miserable economy this is!

Our city, with its forty churches, may well be considered the head quarters, (so to speak) of the church in this country; and whatever is done here, is felt throughout the length and breadth of the land. Will not, then, our city rectors show themselves a pattern, by beginning now, to do that which should never have been left undone, by strict obedience to all the rubrics to the letter, as well as in their spirit? In so doing, they will but begin the good work, which, by the blessing of Him, who "maketh men to be of one mind in an house," shall not cease, till whenever two or three are gathered together under the shadow of the cross, they being all of *one* heart, and *one* mind, shall in one way (and that in the prescribed way), offer up the sacrifices of the Church.

White.

For the Churchman.

Dear Mr. Editor.—Allow me space for a brief reply to the remarks of Dr. J. A. Smith, in your last.

The *whole* communication was not intended to apply to him, only the *first* paragraph.

The *second* referred to the speech of a *clergyman*, whose language, as *reported*, might well give rise to *horror* and *astonishment*. But such epithets would be wholly out of place, if applied to that of Dr. S. Though I think it not correct in reference to the point I mentioned, and some others of a like character, it cannot be charged with an intention of disparaging the Eucharist; and as the production of a lay

gentleman, of acknowledged intellectual ability, demands a respectful consideration.

The *third* paragraph also referred not to him, as I am not acquainted with his peculiar views on church doctrines and politics; but to some members of the convention, whose opinions, in both respects, I well know. These, undoubtedly, are in the predicament I stated.

I am the more earnest in making this explanation, because Dr. S. being under an apparent misapprehension as to the drift of my article, might have been justified in making a much sharper retort. Let me say, therefore, that his courtesy and moderation are highly appreciated by SPECTATOR.

THE CHURCHMAN.

New-York, Saturday, Nov. 25, 1848.

The following letter from Bishop Kemper to a friend in this city, will be read with much interest. We hope its statements will awaken new zeal in behalf of our Domestic Missions.

EVANSVILLE, INDIANA, Nov. 4th, 1848.

My Dear Dr.—I observe, by the Spirit of Missions, that the Domestic Committee have fixed upon Advent Sunday for a collection throughout the Church for their funds. I am exceedingly anxious for the sake of my fellow laborers, the honor of the Church and the propagation of the everlasting Gospel that all my friends and all true Churchmen shoud respond with energy and liberality to the request of the Domestic Committee.

* * * * * * * * *

Our prospects, as far as my knowledge extends, are promising. Almost all our Indiana congregations have secured houses of worship. As soon as we have the means we can commence new stations—new stations in a country where we have now more than twenty congregations, formed when we had no materials to work upon. And with respect to Wisconsin—the newest diocess—in relation to communicants and clergymen—she ranks before 12 or 14 of her sisters, while her theological school, with at least 25 pupils, will in all probability be the great instrument of spreading the Gospel throughout the Far West.

Are we to be abandoned, slighted or forgotten at the commencement of our labors? The Church of England, little as she did, acted not thus with her missionaries in the Atlantic States. Many of her stations were assisted from 25 to 30 years; while very few of ours have been aided ten years.

I find it difficult to command time to write. At this moment I am writing in the log cabin of a clergyman who is most devoted—who receives no money from his poor parishioners—who has not yet received from the Domestic Committee what was due him last April—and who has not a cent in his pocket. A week ago a robber broke into the house in which he was sleeping and stole his hat, silver watch, pencil case, money and gloves—but most benignantly left his sermons. A second year commenced October 1st for which he has received no remuneration from the Domestic Committee. Such men must starve, or be driven from parts of great trial and usefulness.

Truly and affectionately yours,
JACKSON KEMPER.

We entirely acquiesce in the annexed remarks of our "Old Friend", and regret that the extract from Bishop Campbell had not been given with a some what different introduction.

THE DARK LAND.

Mr. Editor,—Accept my thanks for the commentary of Bishop Campbell on passage from Job in my last communication. It gives an edifying view of the clause, "the light is as darkness"; and the matter so taught, viz: that the "place" of spirits is dark, not positively, but only as compared with the refulgent heaven of final bliss, is unquestionably true, when resolved into fact. But it hardly agrees, unresolved, with the antecedent clause, "a land of darkness as darkness itself"; or with the further and general illustrations given in Job, in the Psalms, in the prophets, and in the Gospels, all which either dwell or touch upon the obscurity, complete or incomplete, of that "place". All is poetry, we are to recollect,—both the particular locality, and its gloom. And as the poetical region is within the earth, hid from the sun, and from likewise the moon and stars, poetical congruity requires that it be dark. The only deduction from this representation is—that the locality is *within* the unmeasured sphere or universe of created light, not, like the "outer darkness," *beyond* that sphere or universe, where there is *no* light, and whither none can resch, it being on the farther side of the extreme luminous boundary: for the Creator can order of the light, as well as of the atmosphere and the ocean, "hitherto shalt thou come, but no farther, and here shall thy prond waves be stayed." On the hither side of that boundary, light is)as it were) omnipresent in matter, either developed or capable of development. And a feeble development may be imagined in the central cavity.—But magnificent poetry will be "hampered", we may fear, by even m agnificent philosophy.

Permit me to add, that the only point in which your humble servant felt the least "hampered", in preparing his late article, was, that his readers, like some of his hearers long ago, might, in their sovereign fancy, see in the "paper" an argument rather for the hollowness of the earth (!) than an elucidation of a pretty large body of scriptures referring to the "place" of souls and their condition when departing and departed. Not without a demand on his moral courage, has been the final adventure before the public of the once unwelcome lucubrations.

Your
OLD FRIEND.

THE BOOKS FOR ST. GEORGE'S CHURCH *Dear Mr. Editor*, must, indeed, be superb, judging as I do, and only can at a distance, from the cost estimated at two hundred dollars for sixteen books, viz:

One folio Oxford Bible,
Three folio Common Prayers,
and the rest octavos.

I remember that the books in Trinity which were bound by LINEN, and therefore must be presumed to be in the best style, did not cost as much, and they were more than double the quantity. Among them two folio English Bibles—one the old Baskerville that was imported for the Church many years ago, and therefore the re-binding of it only is included in the cost; the other, Oxford, 1842—and three folio Common Prayers. RUSTICUS.

ERRATA.—In the first paragraph of "The Land of the Shadow of Death," for *original references*, read—marginal references. And, in next to the last paragraph, of the sermon-portion, for *death from you*, read—death for you.

The Bishop of New-Jersey, in consenting to perform the Episcopal duties in the Diocess of New-York, during the month of November, was governed by the desire to gratify some of the dearest friends he ever had, in acting at the consecration of the Church of the Holy Cross, in the city of Troy. He deems this statement due to those who have confided so much to him, in the education of their children: the only trust he feels himself at liberty to add to his Parochial and Episcopal charge.

Riverside, 15th November, 1848.

New Publications.

COUSIN BERTHA'S STORIES. Stanford & Swords. 168 pp., 18mo.

These juvenile tales are from the pen of Mrs. M. N. McDonald, author of Fanny Herbert, and whose graceful style and literary accomplishment we have had occasion to acknowledge, heretofore, on many occasions. The present is a very pretty little volume for the holidays, and must be a favorite among the young people. It is illustrated by a number of plates, and bound in an elegant manner.

HANS ANDERSON'S STORY BOOK; with a Memoir, by Mary Howitt. C. S. Francis & Co.

The fanciful allegories and pleasing nursery tales of the romantic Dane, often closely approach the inimitable German stories of the Brothers Grimm. Mrs. Howitt has rendered them in a spirited version, that will become endenizened in the hearts of children.

WATTS'S DIVINE SONGS, FOR THE USE OF CHILDREN; with twenty-four illustrations. Appletons. 123 pp., square 16mo.

A beautiful edition of the best volume of verse for children in the English language. Dr. Watts has succeeded admirably in his poetry for children. We know of but one other volume of a similar kind that bears anything like comparison with it, and that is, Original Poems, by the Taylors. But the Divine Songs are of a much more elevated cast, and some of them are as sublime as they are simple: poetry for every age, as well as verses for childhood. In the Cradle Hymn, VIII. of Moral Songs, are stanzas worthy of Crashaw, and almost equal to verses of his in the Hymn on the Nativity.

POEMS BY WILLIAM WORDSWORTH; 356 pp., 18mo. C. S. Francis & Co.

A very neat volume of selections from the great poet of the century, which is prefaced by a tasteful essay, from "Thoughts on the Poets," by H. T. Tuckerman. An engraved head of the bard, from the bust of Chantry, presents his noble and reflective features, and discloses the depth and elocution of his poetical spirit and character.

BOOK OF PEARLS: a choice Garland of Prose, Poetry, and Art. 1849. 280pp., 8vo. Appleton & Co.

This handsome annual is illustrated by twenty steel engravings, some of them of excellence; as in particular, heads of a Greek Girl, and of Tom Moore. It is a well-filled compilation, selected with taste and discrimination, chiefly from popular standard English writers, agreeable papers from the pens of Miss Mitford, Mrs. Opie, &c., and fine verses of Motherwell, Proctor, and Mary Howitt, fill its pages. The predominance of female writers is a characteristic of the compilation, and in almost every instance the specimens are good. The capital paper and elaborate binding are worthy of the great publishing house whence this annual issues.

MEMOIRS OF MADAME ADORNA, by Thomas C. Upham, pp. 249, 18 mo.: Harpers.

Madame Adorna is the St. Catharine of Genoa, of the Romish calendar, a lady of preeminent piety and of a mystical cast of character, which rendered her a sort of Madame Guyon, of the fifteenth century. She was a perfectionist, and her latest biographer inclines to the enthusiastic creed of those who teach the doctrine of human perfectibility. Of the doctrinal soundness of the volume, and its bearings, we cannot, of course, pretend to inquire in a mere notice like this.

ARABIAN NIGHTS: part xii. Harpers.

This is the last number of the beautiful edition of these famous Eastern tales, issued by the Messrs. Harpers. They form two neat volumes. We reserve a further notice of them for another occasion.

FIRST BOOK IN FRENCH: pp. 237, 18 mo., by Norman Pinney, A. M. Hartford: Henry E. Robbins.

A neat and sensible manual, adapted to the youngest pupils, extremely simple and perspicuous.

COWPER'S POETICAL WORKS. Life and Introduction. Rev. Thomas Dale. Two vols., 8vo.: Harpers.

An elegant reprint, profusely illustrated. Cowper's rank as a genuine poet has long been settled. He is not great or sublime, but an excellent domestic, moral, manly writer. A true bard on every theme he has selected (and which are of the middle order), a severe and rigorous satirist, without gall; a pleasant, animated, letter-writer and humorist, and, in a word, a classic English poet. The above edition is a choice one for a gift book.

SALLUST: Schimtz and Zumpt's classical series. 168 pp. 18 mo. Philadelphia: Lea and Blanchard.

The two finished historical cabinet-pieces of the great Roman historian, carefully edited. As a painter of character, Sallust, among the Latin classics, occupies a place similar to that of Clarendon among the English historians. Though fond of archaisms in language, and concise to obscurity, Sallust is nevertheless so close and compact, and vigorous a writer, as to reward the diligent student. By way of contrast, to the florid Cicero, whose redundance is more congenial to American orators and audiences; the terse and epigrammatic manner of Sallust is a happy relief, and may serve to check the popular vices of rhetorical style.

IRVING'S WORKS: new edition, revised. Vol. 3. 437 pp. Putnam.

The present volume contains the first part of the Life and Voyages of Columbus, and of his companions, which is to be concluded in two more volumes. The second volume will be published on the first of January.

The Life and Voyages of Columbus, by Irving, gives him a rank among elegant historians almost as high as his finished comic pictures and descriptions of scenery, among humorists and descriptive writers. It is a work classical and unique; and as (we think) Jeffrey, in the Edinburg Review, and Mr. Alexander Everett, in the North American, declared, on its first publication, not likely ever to be superseded. He must be, indeed, a bold man, who would write the life of Columbus after Irving.

Without any pretence of philosophical reflection, the narrative has all the easy, natural, artless elegance of Hume's History, with the charming picturesque grace of Robertson. This criticism is no empty eulogium, but may be verified on every page.

If the remaining volumes of the series are as neatly executed as those which have already appeared, this series of Irving's works will be *the edition* for every American library.

Foreign Intelligence.

[From our late English Papers.]

ENGLAND: *Consecration of Hursley Church.*—As the offering of the author of *The Christian Year* to the service of God, this Church will be viewed by many with particular satisfaction. It may be looked upon as an experience of his desire to embody, so far as man may, in solid and imperishable materials his love and reverence for that branch of Christ's Church into which he was baptised, which he has heartily and zealously endeavored to uphold, and adorn and realise in every act of his life. It was consecrated, or it might, in a way, be said, re-consecrated, by the Bishop of Winchester. The present new erection covers the whole space occupied by the former parish church; the old walls are cased in the new ones, the old tower stands, but the building is considerably prolonged east-ward. The former church was built about one hundred and fifty years ago or more, and that, too, upon the site of another, and, it can hardly be doubted, a much more church-like structure. The former church was solidly built of brick, with round-headed windows, glazed in small square panes. The whole was in fairly good repair, though it could not be called, either in outward proportions or internal arrangements and decorations, seemly for the holy use to which it was set apart.

The design of the present rebuilding was not, therefore, for the comfort and accomodations of the parishioners in the first place, but chiefly for the honor of God, and that a house dedicated to this service might be more worthy of Him whose name it bears. The style is the decorated. It has been remarked by many how much the new church seems already to assume the quiet solemnity and time subdued appearance of a substantial village church.

The windows, which when finished will be decorated in the highest style of Christian art, are an expression of gratitude to Almighty God from many who believe *The Christian Year* to have been an instrument of blessing to them. It is now about twelve years since Mr. Keble was appointed Vicar, and during these years, three churches have been built, one of them endowed, and three new parsonages added to equ united parish of Hursley and Otterbourne.

The Bishop of Jamaica.—It is currently reported that the Bishop of Jamaica is about to retire on account of his health; and that Mr. Smith, the junior Archdeacon of Jamaica, is to be appointed *Suffragan.*

Decrease of Dissent.—At the autumnal meeting of the Congregational Union, held at Leicester, a prominent topic with the different speakers was the "decrease" complained of in "nearly all the denominations."

ITEMS.—Her Majesty, the Queen Dowager, has been pleased to forward to the Rev. Robert Jaynes, rector of Gravesend, the sum of 20*l*., toward the erecting of a new church in Gravesend.

The death of the Rev. Dr. Wellesley, brother of the Duke of Wellington, and Rector of Wearmouth, Sunderland, is announced.

A painted window, the gift of Mr. Serjeant Talfourd, M. P., and his wife, has been erected in St. Lawrence's Church, Reading.

A FUNERAL DISCOURSE

ON THE REV. JOHN C. RUDD, D. D.

By the Rev. WILLIAM BERRIAN, D.D., Rector
Preached at St. John's Church,
Elizabethtown, New Jersey,
November 19, 1848.
of Trinity Church, New York.

The venerable servant of the Lord who so long ministered among you, my brethren, and who has since, in another sphere, been such an honored instrument in promoting the glory of God and doing good unto men; has at length *finished his course*, and now *rests from his labors.* Though for a great many years he had been broken down in body, he was nevertheless unconquered in spirit; continuing his services to the Church till almost literally the last breath of his life, and dying in the midst of his usefulness. He had reached that term when we naturally long for quiet and repose in the active exercise of his intellectual powers, and impressed his own thoughts on thousands, at a time when most men are lost sight of, if not absolutely forgotten.

It will be a melancholy pleasure to give a true and faithful portraiture of the man, who was the friend of my youth and my companion in riper years, and with whom, under all the changes of time and place, I was accustomed to *take sweet counsel*, till the very stroke which has separated us from each other.

John Churchill Rudd was born at Norwich, Connecticut, in 1780. The precise condition of his parents, and the circumstances of his education, are matters of which, notwithstanding the length of my intimacy with him, I am in a great measure ignorant. I have always supposed, however, that he was one of those active and enterprizing men with which the State in which he was born so greatly abounds; who, conscious of their strength, firm in purpose, and persevering in their aim, are bent on making their way in the world not only with the lack of patronage and support, but in spite of all the obstacles which may oppose them. The outset of his life was a constant struggle with difficulties. For it appears that he was for several years engaged in the humble but honorable occupation of a teacher, with a view at once to provide for his immediate wants, and to prepare himself for the higher vocation, to which, in the grace and providence of God, he was afterwards called. With what diligence and success he overcame the disadvantages of his situation, may be fairly inferred from the estimation in which he was held by one of the most acute and sagacious men who ever lived,* and from his speedy settlement in a Parish at all times remarkable for its intelligence, refinement, and taste.

My acquaintance with him commenced a short time previous to this event, but did not ripen into intimacy till several years after. By a train of circumstances to which it is here unnecessary to explain, I was then brought into such close relations and such frequent intercourse with him, as to enable me to form a just estimate of his mind and character, and of his standing and influence among the people committed to his charge.

Soberness in his views, soundness of judgment, and a desire to turn all his labors to a practical account, marked even the earliest efforts of his ministry, as they have, in a more eminent degree, distinguished him in his subsequent course. From the very beginning, he seems to have formed his opinions with the utmost care, and then to have held on to them with an unflinching tenacity. Whether for right, or for wrong, it is an element of greatness, without which, as a general rule, no man can attain a lasting ascendency over the minds of others. What he was at five and twenty when I first knew him, he continued to be at three score and ten—*steadfast, immoveable*, and in every essential point entirely unchanged.

He was a Churchman, after the pattern of him whom he regarded as the embodiment of sound Church principles, and whom personally he loved and venerated above all men living. "Evangelical truth and apostolical order"—the motto of the leader whom it was his glory to follow, he regarded as inseparable in the appointment of God, and while he therefore preached the one with fidelity, he set forth the other with fearlessness, and yet, at the same time, with charity and prudence.

But though soberness, soundness, and practical good sense, were the distinguishing features of his mind, yet he was by no means deficient in fertility of invention and sprightliness of thought. Indeed these qualities were so striking in all his earlier compositions, as to make their union with those higher gifts somewhat remarkable. He particularly excelled in his delineation of scriptural characters, where his active imagination, aided by his nice and accurate observation of human life and the human heart, enabled him to fill up the brief sketches of the sacred volume with so much skill, and to adorn them with such touches of feeling, as to give them an unusual degree of interest and truth. From his persuasion that these were among the happiest of his productions, which, was strengthened no doubt by the opinions of his friends, he had entered into some communications with myself and others with a view to their publication, but a very short time before his death.

It is proper however, to remark, in connection with the character of his discourses, that much of their just and natural effect was lost in their delivery from the pulpit by certain physical disadvantages under which he labored, even before his health was impaired, and by the want of that ease and freedom which the most thorough education can alone impart. But still, as there was gravity, sincerity, conscientiousness, together with an earnest desire that they might be profitable unto those to whom they were addressed, and as the matter of them was always fitted to make them so; they were listened to by his flock with respectful attention, and followed, by God's blessing, with the fruits of good-living.

But the power and influence of this excellent man over the minds of his people were owing more to his social character and the kindness of his disposition, than to his intellectual gifts. To those who have only known him in the feebleness and infirmity of age, when from almost incessant pain he rarely had that placid air which naturally belonged to him, and when his tongue with difficulty gave utterance to the thoughts which were still prompted by the warmth of his feelings; no adequate conception can be formed of him, as he appeared to his parishioners and friends in early life. Then the openness and benignity of his countenance, were in perfect harmony with the frankness of his manners and the benevolence of his heart. His kind and gentle words fell pleasantly upon the ear, and his cordial sympathies with every human being, with whom he stood in any endearing relation, touched tenderly upon the heart. There was nothing that in any way affected them, whether for weal or for woe, in which he was not concerned; and though in "the changes and chances of this mortal life" he had much to endure, and therefore much to blunt his sensibility in regard to others, yet to the very last he retained the same kindliness of feeling, and in this respect, at least, left most men his debtors.

* Dr. Hobart.

He was called to this Parish* in 1805, and left it in 1820, from considerations which seemed to justify the measure, though nevertheless with lingering regret and inexpressible pain. And here, after a circle of twenty years more, his thoughts fondly returned to the scene of his early labors, and it was his especial request several months before his death, that his remains should be brought hither, in order no doubt that he might receive the tribute of grief and affection from the friends who should survive him, and that his ashes might be mingled with those of his people.† The tenderness of the thought, cannot fail to awaken a corresponding emotion in the hearts of those who hear me. For how intimate were the ties which, though temporarily loosened, still bound you to each other! With the exception of a very few, who are far advanced in life, and of the strangers who since his removal have come in among you, there is perhaps scarcely any one present who does not stand towards him, in some of the most sacred and endearing relations which can subsist between men. The greater part of you were through his ministry engrafted by baptism "into the body of Christ's Church, and regenerated with his Holy Spirit." You were afterwards taught in his simple and happy way, the value of the privileges which were thus secured for you, and affectionately urged to hold fast of them *to the end*, by leading "a godly and a Christian life." In sickness and sorrow he was your guide and your comforter; and in health and gladness the *helper of your joy.* When life was all hope, and the future was bliss, he joined you in those holy bands which death alone could sever; and when hope was blighted, he buried your dead and soothed your pangs. All this, and more than I can tell, will rise up before you in sweet and sad remembrance, as his mortal remains lie before you. May none of his wholesome instructions, his godly counsels, his affectionate admonitions, his acts of kindness and love, ever escape from your minds or fail of their effect upon your hearts and lives! May you still keep up in death, as in life, your communion with him; but in a higher and holier degree, than can ever be realized while our friends are in the flesh!

On his removal from Elizabethtown he went to Auburn, in the Western part of the State of New York, where, being appointed the Rector of Trinity Church, he continued to officiate for several years. But the malady with which he had long suffered, particularly affecting the organs of speech, he felt an increasing inability to exercise with any degree of comfort and ease the public duties of his office, and he was therefore anxious to turn the powers with which God had endowed him, to some other account, which might, nevertheless, in a measure, be conducive to His glory. For several years before he relinquished the charge of his former Parish, he had added to the multitude of his duties the Editorship of a periodical work, entitled the Churchman's Magazine. This work was conducted with such ability, judgment, and prudence, as to indicate a more than ordinary fitness for this species of literary labor, and to draw attention to him, in case of any other project being started, of a similar kind.

About this period, a lady of moderate wealth and of great piety and beneficence, who entertained for Bishop Hobart the utmost reverence and affection, made him the residuary legatee of a considerable portion of her fortune. The Bishop, who was for ever on the alert for the good of the Church *over which God had made him an overseer*, thought that the establishment of a religious paper, with a view to this end, would be an object, to which a portion of this trust might be suitably applied and in entire conformity with the designs of the donor. He accordingly suggested the plan to Dr. Rudd, who cordially approved of it; and, after making a sufficient provision to establish the press and to furnish an annual income in order to aid it in its continued support, he requested the Doctor to carry it out.

For more than twenty years at Auburn and Utica he labored in this work with indefatigable zeal. It is almost impossible for any human being to form an adequate conjecture of its actual results. It was simple and unpretending in its character, neither aiming at learned criticisms nor elaborate discussions, but the general good of the great mass of those for whom it was more especially designed. But time and experience, the sure test of utility in all undertakings, have fully established the value of this, and clearly shown that though withdrawn in a measure from the immediate duties of his ministry, he nevertheless *has not labored in vain.* In seasons of tranquillity and repose, and in times of excitement and trouble, he has, for the most part, pursued, in the conduct of it, "the even tenor of his way," neither ruffled unduly by the violence, the scorn, and reproaches of others, nor provoked to the bitter recrimination by which these attacks are so generally followed. Partly in consequence of this tone of moderation, and of the judgment, shrewdness, and discretion with which it has been uniformly edited, and partly in consequence of its simplicity and fitness for the class of readers for whom it was more peculiarly designed; it has gone into hands which works of higher pretension and greater ability would have never reached, and therefore, in its very humility has been exalted.

From the strong good sense, the sober discretion, and accurate knowledge of men and things which were shown by him in the management of this paper, as well as by the soundness of his views in all the questions which have arisen both in the Diocesan and General councils of the Church, in which from an early period of his ministry he took a decided and active part he had acquired a degree of respect and consideration which, but few men, in the rank of Presbyters, ever attain. But even a circumstance so gratifying to a person of the humblest mind, like most of the blessings of life, was not without its disadvantages.

He was one of the most hospitable men I have ever known. Where there were congenial feelings, and kindred views, every one who entered under his roof was welcome to his fire-side and his board. It was so, as I personally know from the long continued exercise of it toward myself in the outset of his life, and it was so to multitudes throughout its course, with no small inconvenience and discomfort no doubt from the narrowness of his means, both to himself and others. For even his "failings leaned to virtue's side." His social feelings, his generous impulses, his affectionate sympathies, were always withdrawing him from the consideration of himself, to the comfort and happiness of those around him. Of the various ways in which this was manifested, I am forbidden to speak, both from delicacy to the living and respect to the dead. But I may safely say, after an intercourse of forty-three years with our departed friend, I have observed no fault in him, excepting the infirmities which are common unto man, but that which arose out of the undue exercise of the most amiable and virtuous feelings of our nature, and which, under other circumstances where it might have been lawful to indulge them, would have redounded to his honor and praise.

From the shortness of the time since I was requested to perform this sad though delightful duty and from the absence of every one who could furnish me with minute details, I have been compelled to rely almost entirely upon my own recollections.

It has so happened, however, that during the very time of the sickness and death of my dear old friend, I have been engaged in arranging the letters and papers of my whole life, and that in our unbroken correspondence these recollections have been most tenderly revived. If in the foresight of this event I could have had an opportunity of applying the points of interest in it, with greater fulness to the present occasion, I should have probably made it more acceptable to you and satisfactory to myself. But in this, as in other things, God's will must be done.

But after all, in the delineation of a character deserving of admiration, if the general truth of it from personal observation and well known facts be sufficiently established, these minor circumstances are of little importance. For the same reasons I have not thought it worth while to touch upon the points which, though the most essential to the Christian character, are taken for granted in the case of a minister of God. If he has lived without the imputation of hypocricy, we may believe that he was sincere; and if he has passed through the rigid ordeal of public opinion till three-score and ten, we may also believe that he has died without reproach.

But, with you and with me who knew him so well, the evangelical piety, the fervent devotion, the purity of heart, and holiness of life, for which he was distinguished, together with all those social virtues with which in a remarkable degree he was so eminently adorned; will be enough to make us regard him as a godly example, and to cherish him in our hearts as an object of dear and abiding affection.

* St. John's, Elizabethtown.

† "It is our desire," he wrote in a letter to a friend, "to be buried in the cemetery of old St. John's, Elizabethtown, in any one of the vaults that can be allowed us for our resting place, till the day when the earth and the sea shall give up their dead."

Obituary.

At Rossville, Staten Island, on the 7th ult., JULIA DALLAS, eldest daughter of the Rev. Flavel S. Mines, in the 16th year of her age.

Although the modesty with which, in her lifetime, this daughter of the church shunned observation, suggested at first the propriety of leaving her to sleep without remark, until the resurrection of the just, yet, on the other hand, it would seem scarcely lawful to suffer so fair a blossom of the Church, to be gathered unnoticed from the earth, and so bright a candle to be put under its bed of dust, without seeking to catch and detain a portion of its rays to cheer and animate those who yet continue in the earthly house.

Only, therefore, in commemoration of God's grace, and for the encouragement of such as may be influenced by a good example, is it now desired to be recorded, that the subject of this notice, besides being remarked for unusual maturity in the graces and virtues that adorn the female mind and heart, was a child of rare and exemplary piety. Particularly, for a year past, has she seemed to be, unconsciously to herself, preparing for the event that has now for ever separated her from earth. About eight months before her death, she could not be induced to delay her confirmation, until a dear relative, then absent from the country, should have returned; and she was accordingly admitted to that sacramental rite under the affectionate counsels of the judicious and excellent Rector of Trinity Parish in this city, after mature and anxious preparation on her part, accompanied by "strong crying and tears", a remarkably deep impression of "the sinfulness of sin", and an earnest purpose to fulfil the vows made for her at her baptism. From that hour a still livelier and lovelier increase in holiness, marked the short remainder of her days. Often she filled her place at the daily service in the sanctuary, when literally but "two or three" were within its doors; and often she begged her parent's leave to go, when on account of her health, they felt it imprudent to allow her. If kept at home by any cause, her custom was to read in private, the services for the day. In the house of God her manner was singularly devout and edifying. During the last season of Lent, her interest in the Church's service became intense, and during the Holy Week, she was on some occasions almost overwhelmed, as she followed her Saviour through his cruel sufferings for man's redemption. Without any suggestion, save those of the spirit she had received from the quickening waters of the new life, she observed so rigorously the Church's great fasts and other self-denying services, as to require the interposition of parental influence, to dissuade her from so severe a discipline. And many times has she been known to withdraw from her young companions at various hours of the day for purposes of prayer, and has been on such occasions found in her closet, with her books of devotion, or upon her knees. It is said by members of her family (who had been waiting until she should be at leisure or vacate her room), that she has been secretly observed to tarry half an hour at a time upon her knees. Yet so retiring was her manner, that other members of her family have not come to the knowledge of these facts, until since her decease. It would be pleasant to dwell on other interesting facts and features, in the subject of this notice; but it must suffice to say, that her whole deportment, as may be well supposed, evinced the hallowing influences of a discipline so conscientious, and a devotion so earnest. Old age, and childhood, have both been struck by the various methods in which the heart of this child, so deeply imbued with religion, found its easy and graceful utterance in all the intercourse of life.

Although at no time probably looking for her own immediate dissolution, yet to her parents and others, she repeatedly spoke of death with a settled composure and a bright anticipation that were certainly singular in one of her years. Death came too suddenly to allow these parting words and sweet interchanges of thought and feeling that might have been looked for with increasing interest as she drew near her end. She did not receive the holy communion except in intention, having been in health advised, against her own more earnest wishes, to wait for an opportunity of special interest that was expected to occur, and having in death been stolen almost unobserved from the dimness of earth and its sacraments, into the immediate presence and brightness of the King at his table. Her death, like her life, was gentle and peaceful. As she fell apparently into natural slumber, she fell "asleep in Jesus," with a countenance illumined with that unearthly smile which it is so often the privilege of the saints to leave upon their features as they "depart to be with Christ."

If any of her young companions, or any youthful daughter of the Church to whom she was unknown, shall be encouraged to follow this amiable child in the path of self-denial and holiness which she pursued, and which exerted so charming an influence over her whole heart and life that it drew forth the observation of all who intimately knew her, then will the only object of this tribute to her memory, next to recording the loving-kindness of the Lord, have been happily answered. Will not some child of Holy Church, who may read this notice, be "baptized for the dead," and take her place in life, and perpetuate the light of her example, and take up the cross which she bore so meekly after her Redeemer upon earth, and which with her mental garments she has now laid down?

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 14th inst., the Treasurer has received the following contributions:

*From Grace ch, Clarksville, Ga, $5; St James's, Derby, Birmingham, Ct, 54; tithes of a clerk, 15; St James's, Philadelphia, per Edward Wilcox, R A, 178 85; St Luke's ch, Ysilanti, Mich, 11 09; from a member of the Church of the Annunciation, 25. Total, $254 79.

THOMAS N. STANFORD, Treas.,
New York, November 21, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 7th inst:

From St John's ch, New London, Cross Roads, Del, 1 54; Monthly Missionary Lecture at St Philip's ch, Charleston, S C, 5 05; St Philip's ch. for Constantinople, 14; do, Africa, 10—29 05; Sunday school, Christ ch, Reading, Pa, for ed. of a boy, Africa, 10; St James's ch, Goshen, N Y, for Africa, 16; family mite box, 1; St Paul's ch, Collinsville, Ill, 1 50; St Paul's ch, New Haven, Ct, for Africa, 50; Geo Clark, Esq, St Bartholomew's ch, N Y, for ed., China, 12 50; M S Marsh, Esq, Lancaster, Cass co, Ill, 5; do, for Greece, 5; Trinity ch, Portsmouth, Va, for Constantinople, 2; family mite box, 1; a lady, St Andrew's ch, Phil, for ed. of a boy, China, 25; Trinity ch, Columbus, O, for Greece, China, and Africa, 77; Mrs Jno B Clemson, Westchester, Pa, for ed. of a boy, China, 25; a lady, Trinity ch, Saco, Me, 3; Miss Jane A Summers, Kanawha co, Va, for Africa, 10; Christ ch, Springfield, Mass, for Africa, 40; St George's parish, Accomac, Va, for Africa, 5; Zion ch, Urbanna, Md, for Africa, 5; Wickliffe parish, Clark co, Va, for Africa, 70; Grace ch Clarksville, Ga, 15; St James's ch, Philadelphia, 147 43. Total, $542 17.

J. SMYTH ROGERS, Treas.,
New York, November 21, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 31st ult.:

Annual subscribers—From Rev Wm Richmond, 4; C C Moore, LL D, 2; James Barrow, 2; John H Ruckle, 2; Wm H Hobart, M D, 2—12.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, November 21, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 31st ult:

From St Thomas's ch, New Windsor, Rev E Embury, 2; Annual subscribers—James Barrow, 1; John H Ruckle, 2; Wm H Hobart, M D, 1—4—6.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, November 21, 1848. 20 John street.

SAILOR'S MISSION.

The undersigned thankfully acknowledges the receipt of $3, from a "Friend to Seamen," for the purchase of Prayer Books, for gratuitous distribution.

N. B. Further donations are requested, and may be sent to Messrs. Stanford & Swords, Broadway, or Thomas C. Butler, John street.

D. V. M. JOHNSON,
In charge of the Church of the Holy Comforter,
Nov. 21, 1848. foot of Dey street.

Notices.

ST. SIMON'S GERMAN FREE CHURCH.
(Houston street, between Pitt and Ridge streets)
Rev. Thomas Cook, Rector.

Divine service is regularly held in the above church every Sunday morning, at half-past 10, and at 7, in the evening.

Friends of the church, acquainted with the German language, are affectionately and earnestly invited to attend.

The Sunday school, which is composed exclusively of German children, commences at 9, A. M., and at 1½, P. M. The instruction is imparted in the English language. Teachers are very much needed. Nov. 11, 1848.

FRENCH CHURCH DU SAINT-SAUVEUR

Divine Service in this Church, 68 Duane street, every Lord's Day, in French, at 10½, A. M., and in English, at 7, P. M. C. H. WILLIAMSON, Pastor.
New York, October 21, 1848.

Church of the Good Shepherd—Corner of Market and Monroe streets—Rev. Ralph Hoyt, Rector.—Divine Service on Sundays—morning, afternoon, and evening—at the usual hours; also, service every Thursday evening.

The ladies of this congregation are preparing to hold a Fair, to aid the treasury of the church; and any donations of funds or saleable articles, will be thankfully received, on being sent to 117 Madison street, or to the church any Tuesday evening. November 4, 1848.

☞ With the view of establishing a FREE CHURCH in that part of the city, services are held every Sunday morning and afternoon, at 24th street, first house east from the Fourth Avenue. Those who may feel an interest, and are not permanently located elsewhere, are respectfully invited to attend. The hours of service are, 10½ o'clock in the morning, and 3½ o'clock in the afternoon.

N. B. The entrance is from the side door.
New York, October 14, 1848.

CHRIST (P. E.) CHURCH, ANTHONY STREET.
Rev. CHARLES H. HALSEY, Rector.

Services on Sundays at 10½, A. M., and 3, P. M., until further notice. November 4, 1848—4t

☞ The Church of the Redemption, in Eleventh street between 3d and 4th Avenues, is opened for Divine Service, on Sunday evenings, at 7, P. M. Pews are Free.
New York, October 21, 1848

St. Simon's German Free Church.—A number of ladies have associated together for the purpose of preparing for a Fair, to be held a few days before Christmas,—the proceeds of which are to be appropriated towards the erection of a plain but suitable edifice for the above Church.

Ladies wishing to unite, will please send their names and address to Mrs. Cook, 276 Houston, or to Mrs. Duncan, 166 Twelfth street.

Donations will be thankfully received at either of the above places, and at Stanford & Swords, 139 Broadway.
New York, October 14, 1848.

Advertisements.

JUST PUBLISHED, and for sale at the Church Depository, No. 20 John street, New York.

The Combatants: An Allegory, by the Rev. Edward Monro, with four fine engravings, from designs by Darley. Muslin, 63 cents; muslin extra, gilt edges, 80 cents; fancy paper, 37½ cents.

George Austin: or, Patience and Perseverance Rewarded. A Tale; with three fine engravings. Muslin, 38 cents; Library, 30 cts; fancy paper, 16 cts.

Bessie Gray: or, The Dull Child; with a Frontispiece.—Muslin, 28 cts; Library, 21 cts; fancy paper, 12 cts.

The Dog: as an Example of Fidelity; with four fine engravings. Muslin, 25 cts; Library, 18 cts; fancy paper, 10 cents.

The Widow's Son: a Tale of Warning; with a finely engraved Frontispiece. Muslin, 25 cts; Library. 16 cts; fancy paper, 8 cts.

Bear and Forbear: The History of Sarah Allen; with engravings. Muslin, 13 cts; Library, 10 cts; fancy paper, 4 cents.

Norah: The Little Mountaineer; or, I wish I could Read; with engravings. Muslin. 13 cents; Library, 10 cts; fancy paper, 4 cts.

Also, new editions of the several works by Mr. Adams,—works which have attained, as they richly deserve, a great and increasing popularity. They are—*The Shadow of the Cross, The Distant Hills, The Old Man's Home, The King's Messengers, The Fall of Crœsus.* These books are put up in several styles of binding, and as presents to persons of any age—the old as well as the young—are perhaps the most graceful that can be selected.

Also, Oxford and American Editions of the *Bible*, and the best Editions of the *Book of Common Prayer.*

Orders from abroad to be addressed to
DANIEL DANA, Jr.,
Agent, &c., New York.

‚ The List of Books of Instruction, &c. &c. published by the S. S. Union, will be found on the 4th page of the first number of The Churchmad in each month.
November 18—8t

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November 18—1t*

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November 18—tf

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HENRY PILCHER,
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November 11

Selected Matter.

From The English Churchman.

THE DAILY SERVICE.

"Now Peter and John went up together into the Temple, at the hour of prayer, being the ninth hour." (Acts. iii. 1.)

A belief in God being once established in the mind, and that belief extending, as it must inevitably do, in a Christian, to the notion of a superintending and special Providence in that God,—worship and prayer are duties necessarily consequent. Of this we spoke in the first Sermon, as a point not denied by any. But there is a further step. *When, How often,* and *Where,* are we to pray? Does God care for man, or provide for man, at long intervals of time, and that only, such as years, or months, or weeks? Is time marked out for us by the revolution of the earth round the sun in three hundred and sixty-five days, and that only?—or is it marked out with greater impression on our senses by the revolution of the earth upon its own axis, once every day? Nature seems to say, that as the wants of our body are daily, so our calls upon the providence of God should be daily; and revelation would also say, that as our sins, our sorrows, and our infirmities are daily, so our worship should be daily, in which we may ask of God help and protection. We must indeed distinguish between *festival* days and ordinary days. Festival days, or days of commemoration, are of especial appointment by the Church, as records of great Christian events, or great Christian men, but they are not of such continual stream and ever-present recurrence, as the changing light and darkness of every twenty-four hours. Our bodies feel hunger and cold daily. Our senses perceive light and darkness daily. Daily we resort to food, and shelter, and rest, and labor. Daily, therefore, would even nature say, should be our resort to the Throne of Grace.

I put this duty of daily worship, in the first instance, on the ground of reason or nature, because we can see it is a duty practised by those to whom no Revelation has ever been made. The Mohamedan, the Hindoo, the Egyptian, the Turk, the heathen of every class, is found to worship and pray daily to the Being whom he recognizes as God. The Egyptian worships God three times a day. The Mohamedan five times a day, and on Friday six times:—upon which Bishop Beveredge says: "the Turk shall rise up in judgment with this generation for when their Priests call the people to prayer as they do several times every day, they immediately run to their mosques and Temples; and if any offer to stay at home, he is shunned by all, as a wicked atheistical wretch."

But if we go on from nature to God's revealed word,—there too, as we should expect, is the same duty ever set before us. Let us take the Church of the Israelites. Let us take the Greek Church. Let us take the Roman Church.—Among all the deficiencies and errors which we may reluctantly confess, still in this there has never been any deviation, that their habit was and is to worship God in their Temples and their Churches *day by day.* And surely if it be so with the heathen,—if it be so with the Jew, possessing but an inferior revelation to that of Christ,—if it be so with the Romanist, notwithstanding his many corruptions,—it may be taken as a mark of universal religion; and that a people who are, as a people, deficient in it, must be a people greviously falling short, both in the duties and the privileges of that revelation of which by God's grace are therecipients. Bishop Butler, than whom no one can be found as a closer reasoner, or more acutely sensitive of the truths of our holy faith, compares our scanty worship of God with that of other nations, with this view, and he says: "The Mohamedans are obliged to short devotions, five times between morning and evening. In Roman Catholic countries, people cannot pass a day without having religion recalled to their thoughts by some or other memorial of it, by some ceremony or public religious form occurring in their way, besides their frequent holy days, the short prayers they are daily called to, and the occasional devotions enjoined by confessors. By these means their superstition sinks deep into the minds of the people, and their religion also, into the minds of such among them as are serious and well-disposed.

* * * * * * * *

It was the custom of the Jews privately to offer prayers to God three times a day,—at morning, noon, and evening. This we find in the case of David, for he says in the fifty-fifth Psalm: "in the evening, morning, and at noonday will I pray, and that instantly, and He shall hear my voice." And when the king's decree went forth that no one was to ask a petition save of the king himself for three days, it is said (Daniel vi. 10): "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before God as aforetime." So much for the duty of private prayer. The times of public prayer appear to have corresponded with the times of the Temple morning and evening sacrifice; for we must remember that, before the captivity, there were no syngogues among the Jews, and consequently no forms of public prayer. But the Temple worship was the guide of all other worship; and this accounts for the expression which we meet with, of "*worshipping towards Thy holy Temple.*" It seems to have been the custom of the Jews to meet together in the Temple, at the time of sacrifice, and, though not having any common form, still to assemble together; and while the Prist before the altar was offering the sacrifice, each one privately, as best he might, would pray. In this way we understand what is said of Zacharias in the gospel of St. Luke. While Zacharias was gone into the temple to burn incense, "*the whole multitude of the people were praying without.*" They probably had assembled there as at the hour of sacrifice, their daily worship. Afterward, when synagogues were built, and the people assembled therein, we find that the days of prayer were three days in a week, in addition to fasts and festivals; and they assembled three times on each of those days.—But though the synagogue service was only three days in the week, still the private service as corresponding with the Temple was always every day. In fact, the daily sacrifice, morning and evening, of the Temple, according to the Levitical law, displays the will of God to a daily religious record of His mercies. Sacrifice was a type of prayer. The Temple was a type of the Church. If God, as He did, most strictly enforced the daily sacrifice of the Jew, we may clearly infer His will, as to the spiritual sacrifice of the Christian.

But further, let us carefully observe how the Apostles acted in that peculiar portion of the Church's history in which they were in a state of transition from the one covenant into the other;—though not ceasing to be Jews, yet having become disciples of Christ. The first account we have is of St. Peter, at the day of Pentecost. In his sermon he converts three thousand souls. The Scripture describes their baptism, their coming out from Judaism, their separation from the world, and their parting with their goods for the general service of the Church; and then it is added, as describing their habits of devotion, "And they continuing *daily with one accord in the Temple,* and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God." In this description we find four things worthy of note. First, the periodical character of their devotion—DAILY. Secondly, the manner of their devotion—"*with one accord.*" Thirdly, the place in which they met—"*the Temple.*" Fourthly, the Christianity of their worship, consisting in the holy Eucharistic feast, of "*breaking bread.*" This occurs in the second chapter of the Acts of the Apostles. In the very beginning of the next chapter, we find it again: "Now Peter and Joan went ud together into the Temple at the hour of prayer, being the ninth hour." In this we find some additional particulars, but all corroborative of what preceded. First, we find that Peter and John went up "*together.*" It was joint-prayer; they went to pray at the same time, and in union. Many others also were there, for the lame man upon whom they wrought the miracle there described is said to be laid at the gate, for the purpose of asking alms "*of them that entered into the Temple.*" Secondly, as before, it was a holy and public place in which they met, not a private room: "They went together into the *Temple.*" Their prayers were considered as sanctified and made in a peculiar manner holy and acceptable to God, by reason of the *place.* And though indeed prayer is not to be confined to God's house, for it is a duty everywhere—witness our Lord on the mountain and in the desert,—still it is made peculiar, it is exalted above all other sorts of prayer, by reason of being offered in the especial presence of God,—the place wherein He dwells, where holy angels stand around and join invisible in man's worship, where Jesus himself has promised to be, when two or three are gathered together in his name. And thirdly, you will observe that the *hour* of prayer, is here mentioned: "*the ninth hour.*" In the second chapter of the Acts we find the "*third hour*" mentioned, and now we find the ninth hour; and these, as known hours of prayer, hours recognized by all the Jewish people, and now in the conversion of those Jews into the discipleship of Christ, still continued to be recognized and practised.

Let us follow this up by the account of Peter's imprisonment in the twelfth chapter of the Acts. It is there said: "Prayer was made without ceasing of the Church unto God for him"—not once, as of accident, but "*without ceasing*"—not of one, or of families, but "*of the Church;*" and the same observation will apply to the occupation of the disciples, when St. Peter was delivered from prison: "He came to the House of Mary, the mother of John, where *many were gathered together, praying.*" At this time the Christians, being persecuted by the Jews, could not meet together as before in the Temple; therefore, their meetings were in secret, and in a house; but still there was the principle of joint-prayer, and that continual.—Then consider these texts,—all, remember, addressed to the Church as a *Church,* and not to individuals: "Continue in prayer, and watch in the same with thanksgiving."—(*Colos.* iv. 2.)—"Pray without ceasing."—(1 *Thes.* v. 17.) "I exhort, therefore, *first of all,* that supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and all that are in authority," &c.—(1 *Tim.* ii. 1.) And in *Heb.* x. 25: "not forsaking *the assembling ourselves together,* as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." All these passages, and many more might be cited, picture to us a Church distinctively of prayer, not occasional, not once a week, not private only, but prayer upon a system, and public. The Apostles and their disciples were men of prayer. They sought the Lord daily where he might be found; and in the midst of persecution, sorrow, and death, they still "ate their bread with gladness and singleness of heart, praising God *daily.*"

We must now pursue the history of the Church in times subsequent to Holy Scripture; and here, for the first two or three centuries, it must be confessed that we do not find any authority by which we can speak of daily meetings for prayer, as regularly established. But upon a very little consideration, the reason of this will be obvious. Nearly the whole of the three first centuries were passed in persecution. The Christians were not permitted to meet openly, even on the Lord's day; and if indeed once a week, it was only by stealth and in secret they could meet. Of course it follows that to have any systematic and public meeting for a daily service would have been impossible. We do, however, find that Wednesdays and Fridays were set apart, as being days of prayer; and that very early Saturday, or the Sabbath, was specially observed, and also the forty days of Lent, and the fifty days between Easter and Pentecost. The festivals of martyrs were also established, with vigils appointed for each, at which the people would meet in the night for watching and prayer; but still we do not find any certain authority for a daily worship, such as afterwards prevailed. But the times of persecution at length passed away; and no sooner was the Church suffered to make her own laws, and without fear to make profession of faith before the world, than a daily system of public worship immediately commenced. From all that can be gathered from ancient writers, it appears that at first the daily service was confined to the morning and evening, that is, twice a day. The Book of Constitutions, as cited by Bingham, gives us the order for a morning and evening service; and although there is a very early mention made of private prayer being many times a day in monastic institutions and the like, still it does not appear a primitive custom to have had more than two hours of public prayer. St. Chrysostom speaks of daily service, morning and evening, and nothing more,—or, at most, three times a day; and Epiphanius, in the like manner. At the close, however, of the sixth century, the practices of private devotion which had prevailed in the monasteries began to be extended to the Churches and public congregations, and then it was that an increased number of services for each day were appointed, under what were generally called "*the Canonical Hours.*" These Canonical Hours may be described as follows:—1. Nocturns. 2. Lauds. 3, Prime, or the first hour. 4. The third hour. 5. The sixth hour. 6. The ninth hour. 7. Vespers. 8. Compline.

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But it is now that we approach our Prayer Book, as it stands before us at the present day. Let us look first at that direction at the close of the second Preface, which directs a service. It is thus:—

"And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

"And the Curate that ministereth in every parish Church, or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him."

Can any candid and reasonable person take up this direction, and still say it is not the Church's intention that her service should be performed *daily?* If words have any meaning at all, these words command, with only one exception (that of sickness, or other URGENT CAUSE) that not only *some* Priests and Deacons, but *every* Priest and Deacon, shall say the service contained in the book; if such Priest or Deacon be without cure of souls, *privately;* if he be invested with the parochial charge of a parish, *publicly;* causing a bell to toll, that his parishioners may join with him. But let us go on, and examine the book up and down, and observe its construction generally. Has it a character of service performed at different intervals, or has it a character of a continued stream of devotion? Look first at the direction about reading Holy Scripture: "It is so planned," says our Prayer Book, "that all the whole Bible should be read over in the Church once a year." Look at the appointment of the Psalms: "The Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer." Look at the directions which are reiterated about the Lessons: "The Old Testament is appointed for the first Lessons at Morning and Evening Prayer, so as the first part thereof will be read every year once. The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over every year thrice." Look again at the title which stands at the commencement of the service: "The Order for Morning Prayer *daily throughout the year.*"—"The Order for Evening Prayer *daily throughout the year.*" Look again at the hymn *Te Deum.* Observe the rubric which directs it: "The hymn called *Te Deum Laudamus* to be sung or said *daily throughout the year.*" And observe the words of that beautiful hymn. How men lose the beauty and the devotion, if not the *truth* of that hymn, who use it only one day in the week: "DAY BY DAY we magnify thee." Look once more at the direction of the Collects, as in the season of Advent. The rubric directs thus: "This Collect is to be repeated *every day.*" And that for Ash Wednesday: "This Collect is to be read *every day* in Lent." The rubric after the Collect for St. Stephen's day: "Then shall follow the Collect of the Nativity, which shall be said *continually* unto New Year's Eve." The rubric after the Gospel and Circumcision: "The same Collect Gospel and Epistle, shall serve for *every day after* unto the Epiphany." The rubric for the second and third Collects at Morning Prayer: "Then shall follow three Collects; the first *for the day* . . . &c. And the two last Collects shall never alter, but *daily be said at Morning Prayer throughout all the year.*" And in the evening: "which two last Collects shall *be daily said at Evening Prayer without alteration.*" The rubric for Prayer in Ember weeks: "In the Ember weeks to be said *every day* for those that are to be admitted into holy orders.

If these expressions, taken as a whole, do not manifest the desire of our Church for *a daily service,* it is impossible to say what could do so. The whole construction of the service book rests on this idea. With it, it is a perfect compendium of Scriptural instruction and devotion; without it, it is spiritless and meaningless. With it, we may compete with the Church of Rome, or any other Church, in the national offerings of a devout people; without it, we sink into an ungrateful and lethargic selfishness, and must not wonder at a population springing up around us who are without God in the world.

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It may be allowed that family worship does in some instances become a substitute for Church worship, as where the dwelling of a parishioner is so distant, that he cannot conveniently go to and fro each day, or where sickness or infirmity may occur, and the like. But these are *accidents;* they do not militate against the system of Church worship in general; they can only be brought forward as individual exceptions.

Let us consider. If family worship *does* supercede public worship, why may it not do so on Sunday as well as every other day? For observe, in regard to Sunday, there is no especial command in the evangelical dispensation to make one day a day of worship above another. The Sunday, indeed, is the great Christian *festival,*—the Lord's day,—a day of thanksgiving and record of mercies; but it is not said that it is a day of public prayer beyond any other day. It is indeed the great day of the week for rest aud rejoicing, and the holy eucharist; but in regard to prayer, it cannot be said that it takes to itself any peculiarity above other days. The Apostles were daily *in the Temple.* No: family worship may be a very good thing, but Church worship is *a better.* It is well and right that we meet in our households to praise God, but it is far better and more right that the House of God should receive us within its gates, to praise God *there.* It is difficelt to divest ourselves of prejudices long formed, and habits in which we have been brought up; but surely the common principles of worship will show that the sacrifice of prayer and praise will be more acceptably received before God, when it is offered in His own house, than it could be in the common houses of men. We are all private recipients of private blessings. For these we praise God in private. We are likewise (many of us) recipients of domestic blessings. For these we praise God in our domestic worship. But why should we stop just at that point? Why should we not go forward, and consider that we are recipients of many blessings and privileges as members of one great family,—one great household—*the Church?*—We have a country, a sovereign, magistrates, Clergy. Our relationship in these several capacities should also be considered, as well as those of our private households. To worship God only in our families, is constrained, cold, selfish, and illiberal. It has the appearance of reserve, and unwillingness to remember others. *A parish* is a family. *Congregations* are families. The pastor and his flock ought to meet together as the *family of God;* not several families disunited, and each looking for its own interests, and following its own ways, having separate wants, and holding aloof one from the other,—but one in Christ;—one in His sanctuary, and one in prayer—as one in wants, and sorrows, and infirmities.

But in another view. Supposing that family worship should be faithfully performed, and with reverence performed, in the house of the noble and rich (but even there it cannot be performed with *such* reverence as in the House of God, and must even be inferior, as being only lay-worship), but even if we take the case in its best aspect, and find a room set apart for the worship of God, and all things done in that worship decently and in order, and supposing on that ground we were to allow this as, in some sort, a substitute for the daily worship of the Church, still, what is to become of the thousands and thousands of the poor and middle classes, who have no place in which they can assemble in any decent order, perhaps living all together, and performing all the duties of life in one room? What are we to say of the young and aged who live by themselves? What are we to say of the ignorant, who know not how to pray? Of the poor, who have neither Bible nor Prayer Book; and if they had, would neither have knowledge nor ability to guide others, even if they could pray themselves? It must be evident that the world is made up of a vast majority of these latter classes; and if the idea is sanctioned that family prayer is a substitute for Church prayer,—if the rich and noble, living together in large establishments, are allowed to enjoy their privilege of family prayer, and on that ground to set aside as a system Church prayer,—how obvious it is that a vital injury will be done to habits of devotion altogether, and that the great body of the people will be trained up in ungodliness and irreverence. It is, once more, a selfish and heartless proceeding. It disjoins and separates the rich, the prosperous, and those blessed with abundance, from the poor, the solitary, and the unfortunate. It breaks up that unity of spirit and unity of heart, which ought to join us all, of every kind and degree, together, as *one family in Christ.*

Every day points out to us how much we stand in need of God's grace; how much, as a nation, we are deficient in the fruits of the Spirit; how much, as a Church, we shall fall short of the gifts with which God has blessed us. What want of union there is among us! what discord, what rebellion against authority, what searching in every man for his own ways! May we not in great part attribute this to our separation from one another in daily offices of prayer? Contemplate our position as a people, our position as individuals. Look to the ancient Christians, who thought it not too much to pray in public seven times a day, and to send up the "calves of their lips," in a constant stream of public praise, never ceasing. Think, my brethren, of your *daily* wants, your *daily* sins, your *daily* dangers; and consider whether you have not *need* of *daily prayer.* Think of the mercies *daily* vouchsafed,—the sun which rises *daily* to warm and clothe the earth,—the light and air which *daily* are renewed for your comfort and sustenance,—God's holy spirit, which *daily* comes to warn and direct you,—holy angels, which *daily* come from God's throne on high, to stand round about and guard you;—how not for one instant is life yours, or health, or soundness of mind, or vigor of body, or power to see, or hear, or understand, or believe, or have hopes of glory, or means of grace.—Think, in short, how every moment you depend upon God; and then is it too much to ask that you should spare one hour a day for his worship,—one hour to enter into His courts with thanksgiving, and sing praises unto His name?

How is it that our souls are fixed to *earth,* but because we never lift them up to heaven? How is it that we complain of temptation as being too strong for us, but because we do not pray to be relieved from it? How is it that *nationally* we are a *worldly, time-serving, cold-hearted* people, given (as it seems) without a respite, in all classes, to the mammon of unrighteousness, without power to shake it off, but because *nationally* we are not a people of *public, national,* CHURCH *prayer?* How awful is the language of St. James! and may it not in great part be applied to us, as a nation full of riches?—"Go to now, ye rich men, weep and howl, for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last day. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter."

Oh, that we could shake off this cankering of mammon, and this wantonness of luxury;—that we could REALIZE the fond wishes of our Church;—that we could but see our Clergy daily ministering at her altars, as though that were their great work, *intercessors in daily prayer;*—that we could see our nobility and gentry manfully divesting themselves of the lethargic apathy with which they speak of the things of God, loving their own ease and pleasure, and heeding little else, but pomp, and ostentation, and vanity;—that we could see our POOR, our laborers and mechanics, spared from their hard task-masters, that grind them to the dust in the sweat of their brow, working their riches out of *their* labor,—spared, but for some short moments, for a daily prayer in God's house. Surely we should be a nation nearer to God than we are. There would be more blessing in our preaching, more union in our Church, more charity in our opinions, more gentleness in our language, more honesty in our dealings. God would be more in our hearts,—JESUS, our ever-blessed and adorable Saviour, more in our faith. —*From the Rev. W. J. E. Bennett's Sermons on the Prayer Book.* (Cleaver.)

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The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.
REFERENCES:
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May 20—6 m HENRY PILCHER

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October 21.

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October 14—4t

EPISCOPAL Collegiate Institute, Stapleton, Staten Island, Rev. T. Towell, A. M., Principal.
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References—Right Rev. W. H. DeLancey, D.D., Rev. William Berrian, D.D., Rev. Benjamin I. Haight, D.D., Rev. Edward Y. Higbee, D.D., Rev. C. W. Hackley, D.D., Rev. J. F. Schroeder, D.D., Rev. Joseph H. Price, D.D., Rev. W. Morris, Rev. Isaac Pardee. October 14—tf

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Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 9—3m

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October 14—4t

COLLEGE OF ST. JAMES.—Washington County, Maryland. The next Session will begin on Monday, October 2d, on which day all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified. Will also re open on the same day. Pupils who have acquired the elements of English, and are twelve years of age, are received into the Grammar School, and prepared for admission into the College.
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